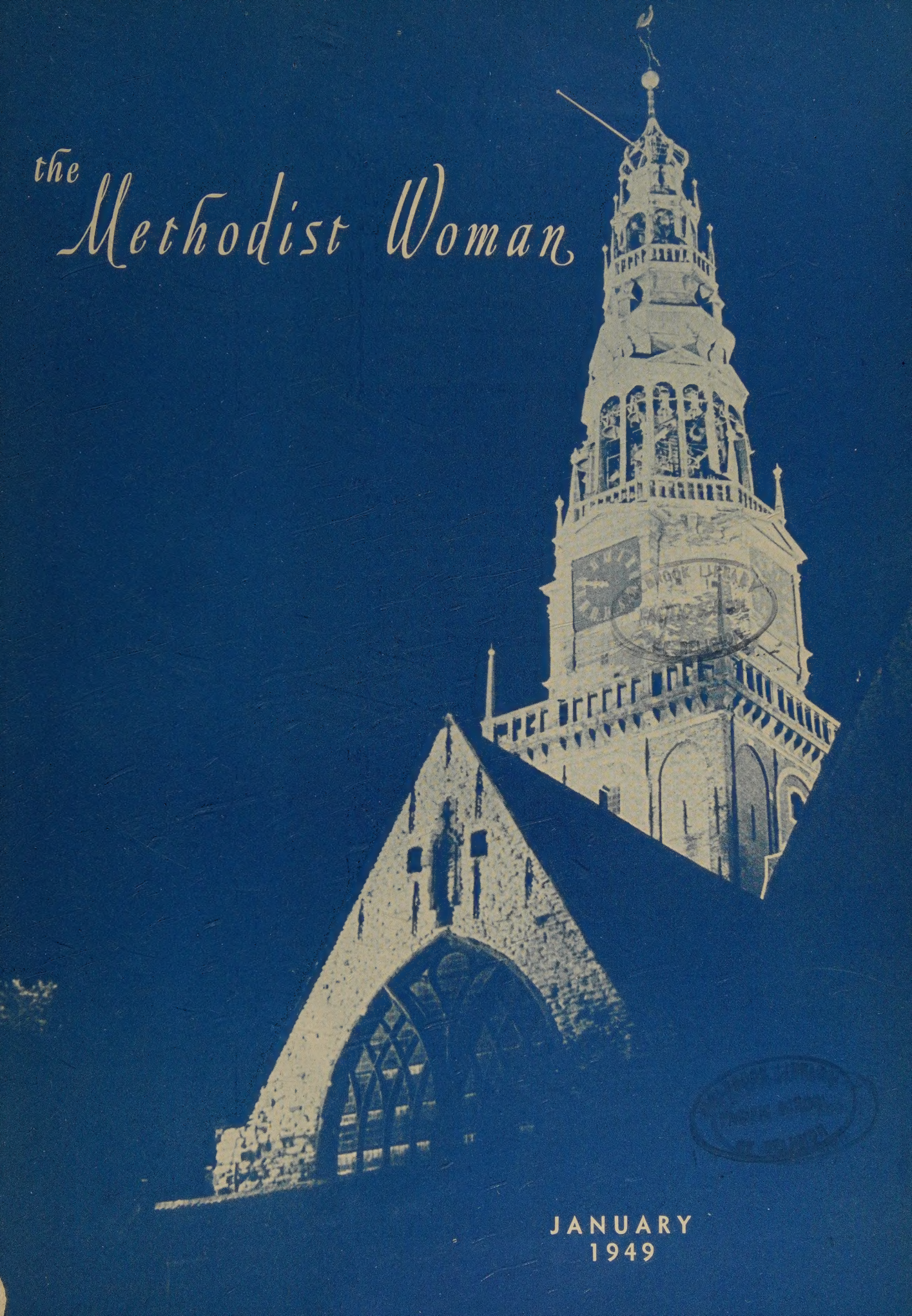
the Methodist Woman



JANUARY
1949

the Methodist Woman

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BETTIE S. BRITTINGHAM, Editor

MRS. E. LE ROY STIFFLER, Circulation Manager

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Volume 9 | January, 1949 | Number 5

	PAGE
World Council of Churches	3-16
When the Lights Went On in Amsterdam, by *Bettie S. Brittingham*	3
The Life and Work of Women in the Church, by *Mrs. J. D. Bragg*	6
Amsterdam as Seen by An Accredited Visitor, by *Mrs. Eloise A. Woolever*	8
A Message	10
The Condition and Task of the Churches in the U.S.A., by *Samuel McCrea Cavert*	12
The Christian Witness in the World, by *Sarah Chakko*	14
The Christian Witness in the World, by *Martin Niemoeller*	16
In Appreciation—Mrs. J. D. Bragg	18
Methodism in Mexico, by *Margaret Waldraven Johnson*	20
Home News Flashes	22
Staff Members and Field Workers	24
Advance Program, Goal 1	25
Advance Program, Goal 2	26
Advance Program, Goal 3	27
Advance Program, Goal 4	28
Foreign Flashes	29
DEPARTMENTS . . .	
Christian Social Relations and Local Church Activities, by *Thelma Stevens*	31
Wesleyan Service Guild, by *Marion Lela Norris*	33
The Use of the Local Report Blank of the Student Secretary, by *Mrs. Rufus C. Baker*	34
Program Suggestions for February, by *Mrs. H. W. Bland Detwiler*	35

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OUR COVER

Picture of a church in Amsterdam lighted for the jubilee of Queen Wilhelmina.

WHO'S WHO

Samuel McCrea Cavert, general secretary of the Federal Council of the Churches of Christ in America.

Sarah Chakko, president of Isabella Thoburn College, Lucknow, India.

Martin Niemoeller, German pastor, who, because of his convictions, spent most of the war period in Nazi concentration camps.

Margaret Waldraven Johnson, Santa Cruz, California.

Mrs. Rufus C. Baker, Western Jurisdiction secretary of Student Work.

ASK YOURSELF

1. What were the "lights" of greatest importance that went on in Amsterdam?

2. On what topic did fifty-eight countries respond to a questionnaire?

3. "All taking different paths but facing in the same direction." By whom said and what about?

4. The bulk of the people still essentially religious: in what country? By whom said?

5. What was the "Stuttgart Declaration"?

6. What building now stands on the site of the "Hall of Montezuma"?

7. "A fully equipped hospital ready to turn over to us if we will staff and operate it." Where?

8. What is the basis for and the purpose of a "Responsibility List"?

9. Unable to read on Thursday; read before a congregation on Sunday. Who? Where?

10. What was the ruling of the Supreme Court on May 3, 1948, regarding racial restrictive covenants?

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Then The Lights Went On In Amsterdam

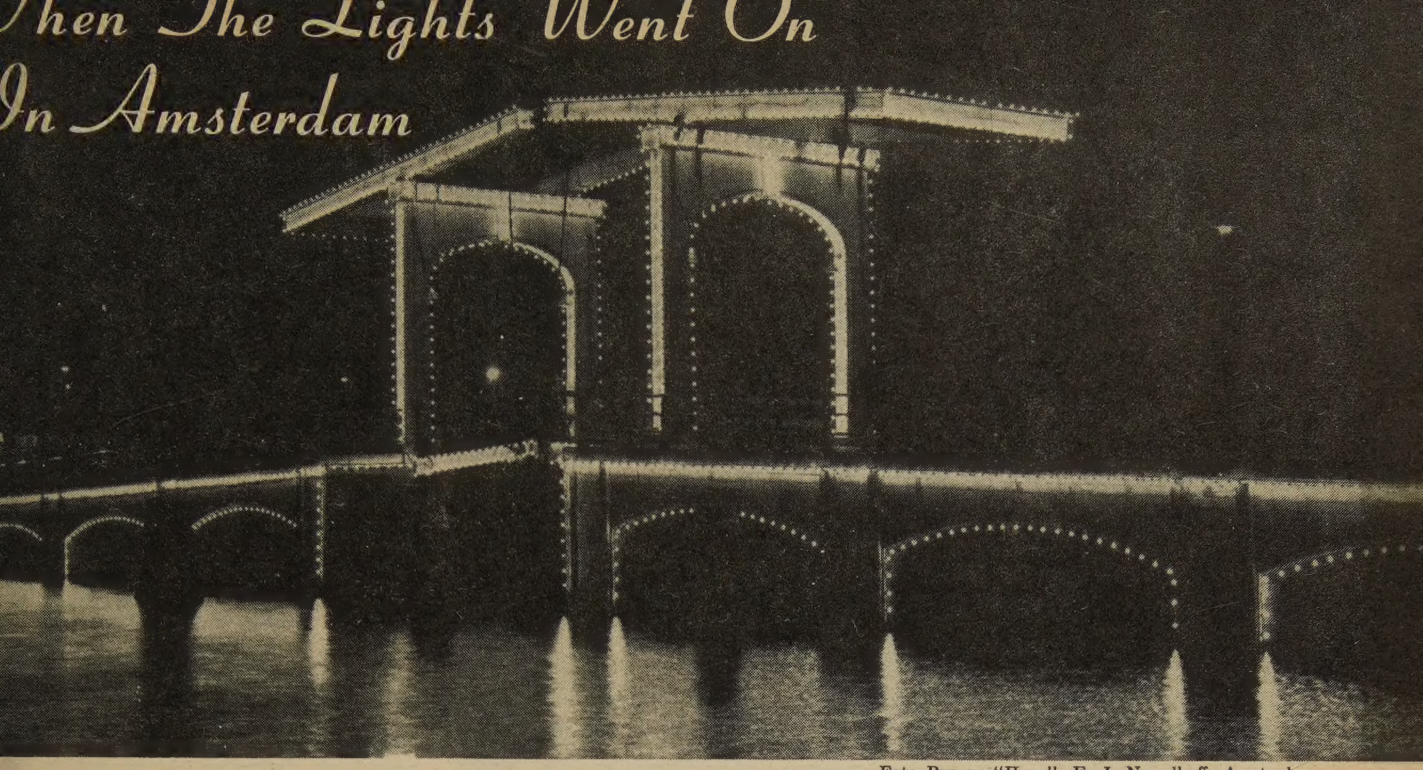

Foto-Bureau "Heno"—E. J. Noordhoff, Amsterdam

As the lights came on along the historic canals of Holland during the courtesy trip given World Council delegates

By BETTIE S. BRITTINGHAM

My story of Amsterdam begins with Beatrix.[1] She is six years old and represents the thousands of children born during the war years. We saw her first along the historic canals of Holland. During the sessions of the World Assembly, a courtesy trip was given us through the canals and we passed her home. From the canal boats one could see the homelike and attractive living room. Beatrix is pretty, healthy, and happy. But it has not always been so. During the fateful war years food was difficult to obtain and her land was overrun by an alien enemy. The little girl almost starved. Unlike many of her playmates, both of her parents had survived the disastrous days of the past. Dutch thrift and ingenuity had brought to her country something of the old-time air of progress. To be sure, food was still rationed, and many things were difficult to get, but they were thankful that peace had come once more.

Today, there was an air of excitement about the home. Many were the stories told her of the beautiful lights along the canal. But she had never seen them! War had come, and the thousands of light bulbs had been carefully preserved in waterproof containers and sunk in the canal to keep them from the invading army. "Surely today," they had told her, "the lights will come on." So dinner was early and Beatrix and her family gathered on the bridge along the canal. An air of excitement pervaded the hundreds of thousands of Dutch people gathered there. Then the voices on the canal gave way to joyous cheers, "They are coming!" And who were *they?*

The delegates, accredited visitors, and press to the First Assembly of the World Council of Churches were moving through the canals in parade formation. The lights on our boats made a lovely sight as we moved through the darkness of the night. Then it happened! Going through one of the canals, the lights were impressively turned on. Beatrix was joyous. As we moved through the canals that night, happy Dutch faces met ours. There were tears in their eyes. And there came tears to ours as we suddenly realized what all this meant to these lovely people of Holland—it meant peace—it meant the birthday celebration of their beloved Queen Wilhelmina, so soon to abdicate in favor of her "loved child," as she called her daughter, the Princess Juliana. Yes, Amsterdam and all of Holland were in a happy and joyous mood. We joined Beatrix in her excitement and jubilation. The lights did come on! Indeed, they lighted the city and it was an impressive and beautiful sight. But to me they were a symbol —a symbol of something far more important which was happening in Holland—yes, more important than the crowning of a queen or the celebration of her birthday.

They were the lights set glowing by the 450 delegates from some 147 denominations or churches from forty-four different countries attending the sessions of the World Council. What were some of these lights which we truly believe will shine throughout the years ever brighter and brighter? To me, they

[1] Named for the little Princess of Holland.

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Campbell Fays from Monkmeyer Press Photo Service

Editor of *The Methodist Woman* discusses the Assembly with Mrs. Nathan Soderblom, widow of the Archbishop of Sweden, one of the ecumenical pioneers. She was a special guest of the Assembly

were the lights of a united witness of the church, the light of Christian fellowship, the light of increased understanding of the issues confronting the church and of society, and the task of the Christian with regard to these issues.

The Light of a United Witness of the Church

Many thrills have been mine during my lifetime, but certainly one not to be forgotten was the sense of expectancy which pervaded the Nieuwe Kerk, the Dutch Reformed Church, where the opening session was held, as the colorful procession moved down the aisles. Many Dutch Protestants joined the 1,450 delegates and visitors in worship as the most representative gathering of Christian churches in history was inaugurated.

Only recently the "New Church" was enlarged from a seating capacity of 2,000 to one of 3,000 in preparation for the investiture of Princess Juliana.

Entering the church at three o'clock, in a colorful processional, were robed clergy and "plain clothed" laymen and women, as well as pastors from a wide variety of church denominations. Anglican, Greek Orthodox, Old Catholic, and nearly all the Protestant churches in the world were represented by the 450 official delegates. They had come from both sides of the "Iron Curtain" and from both victor and defeated nations of the past war. They had come from countries where war still raged. They had come from countries physically exhausted and economically insolvent. Many of them had known hunger and concentration camps; many began their conversations to us with "Thank you for these clothes which I am wearing." Yes, these delegates knew all the problems which faced the church around the world, but here they were making a united witness for their church.

Imagine them as they came down the aisle. Representatives from Australia, Austria, Belgium, Brazil, Burma, Canada, China, Czechoslovakia, Denmark, Egypt, Eire, Ethiopia, Finland, France, Germany, Greece, Holland, Hungary, Iceland, India, Indonesia, Italy, Japan, Korea, Lebanon, Mexico, New Zealand, Norway, Palestine, Philippine Islands, Poland, Roumania, Siam, South Africa, Spain, Sweden, Switzerland, Syria, Turkey, United Kingdom, United States, and Yugoslavia.

The message of Dr. John R. Mott was echoed in the hearts of all as he said, "With hearts abounding in praise to God we come together . . . . from all parts of the world to initiate formally the World Council of Churches. Hitherto He has led us; our expectation is from Him. The preparatory stages which have brought us to this hour have been notable and memorable. Memory throngs with experiences of Divine favor and leadership as we recall the unifying vision-forming and creative power of the World Mission Conference of Edinburgh, 1910; of the Mount of Olives, 1928; and of Tambaram, 1938; or the contributory contributions of the Life and Work and Faith and Order Conferences. . . . . Nor must we forget the countless vital and constructive group meetings and formal committees where much of the most enduring foundation work was accomplished.

"Our ecumenical gathering here at Amsterdam has assembled at one of the most fateful moments of the life of the world. There has been no time like it, not only in point of danger, but also of opportunity. Never did my heart beat so high with hope as it does here and now. You ask me, why? First, because of the unexampled sufferings which have characterized the recent years near and far that still solemnize and haunt us.

"I venture to predict that as this Amsterdam Conference unfolds, it will remind us increasingly of open doors no matter in what direction we look. I have never known such a time of open doors. I would find it impossible to mention a door which I honestly think and believe—note my language—is closed today to the friendly and constructive ministry of Jesus Christ."

To have brought to one city the wide diversity of nations and races is a witness to the conquering power of the Christian faith. All this was known to be true, but Amsterdam made the fact come alive.

Communion service for delegates Nieuwe Kerk, State Church of Holl

Foto-Bureau "Heno"—E. J. Noordhoff, A

Faith became fact on the following day in the spacious Concertgebouw, when the new instrument of continuous relationships between the churches was established as the World Council of Churches. On behalf of the Committee of Fourteen and the provisional committee, Pastor Marc Boegner of Paris, president of the Protestant Federation of France and a provisional president of the World Council, offered a statement and the following resolution to the Assembly:

"That the First Assembly of the World Council of Churches be declared to be and is hereby constituted, in accordance with the constitution drafted at Utrecht in 1938 and approved by the churches; that the Assembly consist of those persons who have been appointed as the official delegates of the churches adhering to the Council; and that the formation of the World Council of Churches be declared to be and hereby is completed."

The Archbishop of Canterbury, who was presiding when this resolution was made, led in this prayer of dedication:

"Almighty God, here we offer unto Thee our thanksgiving and praise, that Thou hast brought us to this hour and this act of faith in Christ and by the power of the Holy Spirit. As Thou hast prospered those into whose labours we enter, so we pray Thee, prosper us in our understanding by Thy most gracious favour that in all of our work begun, continued, and ended in Thee, we may set forth Thy glory for the well-being of Thy Holy Church and the salvation of all Thy people."

The Light of Christian Fellowship

Many writers have been explaining Amsterdam, and many speeches have been made concerning this historic conference. There is almost universal agreement that one of the most important things about the World Council meeting was the fellowship of Christians around the world. Into this group came representatives from Germany and from Japan. Time and time again delegates, in conferring with one another, realized that war censorship had kept important news from them of one another. This was a time of bringing ourselves up-to-date on the development of the Christian Church during these war years.

Foto-Bureau "Heno"—E. J. Noordhoff, Amsterdam

Processional at opening meeting of World Council

However, the event which is most outstanding in my own experience of the Assembly as one evaluates these lights lighted at Amsterdam was the youth rally on Saturday afternoon in Apollo Hall. Seeing it on the program, it seemed an interesting event to follow through from the standpoint of the press. But we were amazed to find, upon arriving at the hall, that it was packed with 6,000 Dutch people. On the platform were the 100 youth delegates representing forty-eight countries. Dr. Martin Niemoeller was the main speaker of the afternoon. He received a tremendous ovation from the young people. This was significant to me, because this was the first time that such a large group of Dutch had voluntarily listened to someone speak in a language which such a short time before had brought such terror to their hearts. The people of Holland were entertaining many of the German delegates in their homes. Such is the power of the gospel to bind people together into one great fellowship and one great endeavor. To me it was a great message in Christian forgiveness.

We rejoiced in the representatives of the Christian Church who were present from Japan. As we looked out from our vantage point of the press on this amazing group, the words of the late Archbishop of Canterbury, William Temple, seemed highly significant:

"As though in preparation for such a time as this, God has been building up a Christian fellowship which now extends into almost every nation, and binds citizens of them all together in true unity and mutual love. No human agency has planned this. It is the result of the great missionary enterprise of the last hundred and fifty years. . . . .

"Almost incidentally the great world-fellowship has arisen; it is the great new fact of our era. . . . ."

One of the very great contributions made to the World Council meeting was that made by the representatives from the younger churches. Each time a representative from India or China or Japan or Africa spoke, there was instant attention. We were very much aware throughout that there could never have been a World Council meeting had it not been for the missionary enterprise throughout

(*Continued on page 32*)

The Life and Work of Women in the Church

By MRS. J. D. BRAGG

CLOSELY related to the recent Assembly of the World Council of Churches was a conference of women held at Baarn, Holland, on August 13-17, 1948. Approximately sixty women attended, upon invitation of the Study Department of the World Council. They represented seventeen countries and twenty-three churches (denominations), as well as many professions and interests. They were called to consider "The Life and Work of Women in the Church," based on an inquiry planned nearly three years ago, to which fifty-eight countries had responded to a questionnaire which sought information on a wide range of subjects. (Methodist women will remember this questionnaire as having been distributed through secretaries of the Status of Women.)

The group met in a beautiful missionary conference center of one of the churches of Holland, where, in close fellowship, they lived together as they discussed the problems and opportunities which the inquiry presented. Many of these concerns seemed far removed from relationships as we know them in the United States, but reflected serious situations in large areas of the world. Mrs. Samuel McCrea Cavert of New York, who was the chairman of the committee directing the study, ably presided and directed the sessions of the conference. The results of the study had been summarized and printed in the form of an interim report. This report was used as background as these women considered the problems which had been discovered, and sought to find fresh ways in which women might serve the church and further the ecumenical movement. The report of the conference was sent to the World Council of Churches as resource material for the Committee on Women's Work in the Church. The following statements from the report will give insight into the considerations and the trend of the thinking of this representative group of women.

Campbell Fays from Monkmeyer Press Photo Service

Miss Sarah Chakko, president of Isabella Thoburn College, India, and delegate to World Council, presiding over sessions of Committee on Women in the Church

Basic Issues

"Throughout its meeting, the conference was imbued with an ever-deepening conviction that, as progressively revealed by God in the Bible, and in human history under the guidance of the Holy Spirit, men and women, who together compose the church, are alike children of God and responsible persons before God. They are also convinced that the church will not have the fullest life nor be able to fulfill her task completely, unless men and women each take their full share of responsibility, and in mutuality contribute their varying gifts and capabilities. They became aware, as the experiences of many countries were described, that when men and women think and work together, new life springs up with consequences flowing from it which are only beginning to be perceived. . . . . In their worship together each day, they experienced the nearness of Christ, and were strengthened to call all other women to witness with them to the life-giving power of Christ, their Saviour.

The Position Today

"We are all today in the midst of a revolution in the entire structure of society, and along every line life is expressing itself in new forms. The church must ask itself what consequences these drastic changes will have on its own life. Our concern is especially with the man-woman relationships. The church has been given through the revelation of God the true foundations for the right pattern of these relations. It has, in different ages and in many instances, provided invaluable leadership in the search for this pattern. It is disastrous that at this crucial moment it has lost this leadership in many areas. By setting in its own life an example of what the right relations between men and women should be, it would render an inestimable service to mankind.

"Secular society today is ahead of the church in the use it makes of the con-

ribution of women. In the past, groups of church women in many countries have ormed their own organizations, which iave developed with varying relation-hips to their churches, in order to carry ut the tasks they felt needed to be lone, and for which their church some-imes failed to use them adequately. The great value of all this work for the church must be fully recognized. But now the church is awakening to the realization that woman's work must be seen as an essential part of its own responsibility.

"The conditions in the world today place exceptionally heavy burdens upon women, which the church must help them to bear. We think of the increased task of parents, especially of mothers, in educating young children, because of the collapse of moral standards; of the vast groups of women, intellectual, professional, industrial, who have lost all touch with the church; of the millions of women who for various reasons cannot have a normal family life.

Future Action

"Thus both the teaching of the Christian faith and the needs of the world demand from the church repentance and renewal of life. This renewal implies both *study* and *action*.

"*Study:* The man-woman relationship should be restudied in the light of biblical teaching, and the tradition of the church with the conviction that the Holy Spirit can guide us in the interpretation of this relationship in the new situations which we face today. This implies a rethinking of the biblical conception of the church as a body in which all members, both men and women, have a responsibility to fulfill. Further, it is necessary to reconsider the plurality of gifts and ministries as stated in I Corinthians 12, and its implications for the active service of women in the church.

"*Action:* The most able women must be recruited for the service of the church to which educated women are continually being lost today because they are not given sufficient scope for their capacities. But in order to claim them, the church must give a lead with regard to the position of women in its own life. It must make women feel that their services are really wanted, and that when offered they will be fully and adequately used. The problems of status, salaries, and pensions must be faced. Women, on their side, should take opportunities as they arise, and should expect to undergo as thorough a training as is required for comparable professions.

"We believe that women have a contribution of a distinctive character to make in all realms of church life, including governing bodies and policy-making groups. The experience they gain through their manifold activities in the service of the church should be brought to bear at the points where policies are made.

"We realize that sometimes individual women, while capable, may fail to make their best contributions because of diffidence or lack of training. Such difficulties may be, in part, overcome through an increased emphasis on training for the service of the church. Courses such as have or may be given at the Chateau de Bossey and elsewhere can help greatly in preparing women for a fuller service. Women can further help themselves by striving to raise the level of study and action in their voluntary organizations and in fully sharing in every responsibility involved in the service or committees to which they are appointed."

Then followed a series of recommendations to the Assembly of the World Council of Churches, several of which were adopted and are already being implemented. It was recommended that a greater number of women should serve on the commissions, the major committees, and the secretariat of the World Council of Churches. Also that a commission, composed of both men and women, be appointed, with adequate budget and executive leadership, to give further consideration to the Work of Women in the Church, this commission to be chosen from different sections

(*Continued on page 11*)

Campbell Fays from Monkmeyer Press Photo Service

Women delegates and consultants at World Council Conference of Women at Baarn, Holland

Campbell Fays from Monkmeyer Press Photo Service

Amsterdam As Seen by an Accredited Visitor

By MRS. ELOISE A. WOOLEVER

AMSTERDAM, from the point of view of an accredited visitor, was a thrilling meeting. To sit in an audience of a thousand and realize that the 450 delegates represented some 147 denominations or churches in forty-four countries made one grateful that the word of God was not bound, but had permeated nations and races. One was saddened by the divisions in the church that had developed through the centuries, but one rejoiced in the fact that all branches were coming closer together again.

One morning, as the hundreds who had met in the Koepelkerke for the devotional service were streaming across the park and along the streets to the Concert Hall for the session of the Assembly, an Amsterdam lady remarked, "This is symbolical. We are all taking different paths, but we are facing in the same direction and eventually we shall arrive together."

There was a general consensus that the delegates from the "younger churches," so-called, made one of the most noteworthy contributions to the Assembly, for they brought a note of optimism, of faith in the future, that was not always evident in the older churches. The visitor had opportunity to observe this, for while the delegates and alternates were meeting in sections to discuss the four topics of the Assembly—"The Universal Church is God's Design," "God's Design and the Church's Witness," "The Church and the Division of Society," "The Church and the International Disorder"—the visitor listened to addresses of delegates from China, India, Africa, Latin America, Egypt. They told not only of untouched fields, but of the victories of the gospel. They outlined future strategy. It was an evidence of the constructive contribution of these churches that Dr. T. C. Chao, of China, was elected before the end of the Assembly as one of the six presidents of the Council.

The visitors had the privilege of being in all plenary sessions, and the first days and closing days were given over to these sessions. There they heard the addresses that prepared the way for the work to be done in the various sections and in later sessions they heard the reports of the sections. One of the most interesting sessions and one that received full press coverage was the one in which Dr. Hromadka, noted theologian of Czechoslovakia, and John Foster Dulles of the United States appeared on the same program. There was frank facing of the different ideologies of one who represented the Communist point of view and one who believed in controlled capitalism.

Later there was an opportunity to hear a more personal word from Dr. Hromadka as he addressed the visitors. Here he emphasized that the church had ceased to be a "decoration of life, a relic from the past," and that it must do its work in the "most advanced and exposed trenches of human life." As one listened to Dr. Hromadka one realized that possibly communism would never have gained its present strength if the church had been faithful to its mission, if it had really preached and followed Jesus' way of life. From other speakers, too, the statement was heard that the church must not be a "catacombs church." It must not only be "*above* the world, but *in* the world."

The visitors, as they observed the Assembly, had opportunity to see the smooth functioning of the organization that set up this first meeting of the World Council. Dr. Visser 't Hooft, the secretary of the World Council, cannot receive too much praise for his efficient handling of the many questions that always arise in connection with a great meeting. One heard a businessman say one evening, "I like that Visser 't Hooft. He would make a great business executive." It seemed to an American visitor that perhaps his only weakness was that he did not realize quite the strength of the Free Churches. A protracted visit to America might give him a more balanced view of State and Free Churches.

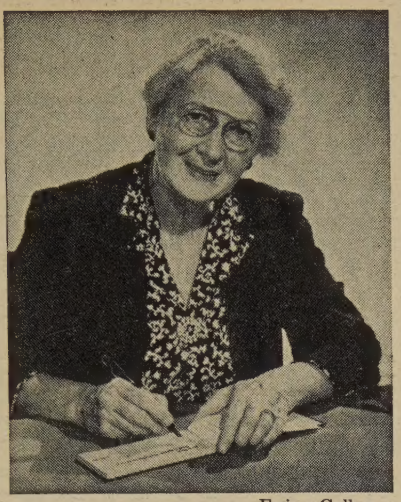
The visitors, too, had abundant opportunity to experience the hospitality of their Dutch hosts. Seats in streetcars were smilingly offered, directions were repeated with never a trace of irritation. Indeed, in an effort to prevent any mistake, the Amsterdamer would insist on accompanying the inquirer a block or even several blocks on the way.

For the first time since the war, the canals were lighted at night in honor of Queen Wilhelmina's birthday, and also in honor of the coming coronation of Princess Juliana, and the residents constantly expressed their joy that the thousands of visitors, among whom were the delegates to the Assembly, could see their city at its best. An evening boat trip through the canals which thread the city was one of the courtesies extended to the delegates and visitors.

All this added to the privilege of being in attendance, but the great joy was in seeing the signs of progress toward a closer unity among Christians. Perhaps this was illustrated by the communion service in the Nieuwe Kerk on Sunday morning when one looked down the long table covered with white

inen reaching across the church and saw sitting there Indians, Chinese, Africans, Europeans, North and South Americans. As one partook of the bread and the wine, he felt a real fellowship. True, there were two groups who had closed communion on other days—the Church of England and the Eastern Orthodox Church—but one felt this open communion in the Lutheran State Church was the genuine expression of the spirit of the Conference.

Perhaps one sentence that each visitor took home to ponder and to live by was this: "The vitality of the World Council of Churches depends upon the vitality of the churches that compose it."



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Princess Juliana and Prince Bernhard attend an afternoon session of World Council. Note Dr. Roy L. Smith, with camera, taking a picture of the Queen of the Netherlands

Foto-Bureau "Heno"—E. J. Noordhoff, Amsterdam

A Message

Foto-Bureau "Heno"—E. J. Noordhoff, Amsterdam

Dr. W. A. Visser 't Hooft, general secretary of the World Council, brings report to the plenary session

THE World Council of Churches meeting in Amsterdam, sends this message of greeting to all who are in Christ, and to all who are willing to hear.

We bless God our Father, and our Lord Jesus Christ, who gathers together in one the children of God that are scattered abroad. He has brought us here together at Amsterdam. We are one in acknowledging Him as our God and Saviour. We are divided from one another not only in matters of faith, order, and tradition, but also by pride of nation, class, and race. But Christ has made us His own, and He is not divided. In seeking Him we find one another. Here at Amsterdam, we have committed ourselves afresh to Him, and have covenanted with one another in constituting this World Council of Churches. We intend to stay together. We call upon Christian congregations everywhere to endorse and fulfill this covenant in their relations one with another. In thankfulness to God we commit the future to Him.

When we look to Christ, we see the world as it is—His world, to which He came and for which He died. It is filled both with great hopes and also with disillusionment and despair. Some nations are rejoicing in new freedom and power, some are bitter because freedom is denied them, some are paralyzed by division, and everywhere there is an undertone of fear. There are millions who are hungry, millions who have no home, no country, and no hope. Over all mankind hangs the peril of total war. We have to accept God's judgment upon us for our share in the world's guilt. Often we have tried to serve God and mammon, put other loyalties before loyalty to Christ, confused the gospel with our own economic or national or racial interests, and feared war more than we have hated it. As we have talked with each other here, we have begun to understand how our separation has prevented us from receiving correction from one another in Christ. And because we lacked this correction, the world has often heard from us not the word of God, but the words of men.

But there is a word of God for our world. It is that the world is in the hands of the living God, whose will for it is wholly good; that in Christ Jesus, His incarnate Word, who lived and died and rose from the dead, God has broken the power of evil once for all, and opened for everyone the gate into freedom and joy in the Holy Spirit; that the final judgment on all human history and on every human deed is the judgment of the merciful Christ; and that the end of history will be the triumph of His Kingdom, where alone we shall understand how much God has loved the world. This is God's unchanging word to the world. Millions of our fellow men have never heard it. As we are met here from many lands, we pray God to stir up His whole Church to make this gospel known to the whole world, and to call on all men to believe in Christ, to live in His love, and to hope for the coming of Christ.

Our coming together to form a World Council will be vain, unless Christians and Christian congregatians everywhere commit themselves to the Lord of the Church in a new effort to seek together, where they live, to be his witnesses and servants among their neighbors. We have to remind ourselves and all men that God has put down the mighty from their seats and exalted the humble and meek. We have to learn afresh together to speak boldly in Christ's name both to those in power and to the people, to oppose terror, cruelty, and race discrimination, to stand by the outcast, the prisoner, and the refugee. We have to make of the church in every place a voice for those who have no voice, and a home where every man will be at home. We have to learn afresh together what is the duty of the Christian man or woman in industry, in agriculture, in politics, in the professions, and in the home. We have to ask God to teach us together to say "No" and to say "Yes" in truth. "No" to all that flouts the love of Christ, to every system, every program, and every person that treats any man as though he were an irresponsible thing or a means of profit, to the defenders of injustice in the name of order, to those who sow the seeds of war, or urge war as inevitable; "Yes" to all that conforms to the love of Christ, to all who seek for justice, to the peacemakers, to all who hope, fight, and suffer for the cause of man, to all who—even without knowing it—look for new heavens and a new earth wherein dwelleth righteousness.

It is not in man's power to banish sin and death from the earth, to create the unity of the Holy Catholic Church, to conquer the hosts of Satan. But it is within the power of God. He has given us as

Easter the certainty that His purpose will be accomplished. But, by our acts of obedience and faith, we can on earth set up signs which point to the coming victory. Till the day of that victory, our lives are hid with Christ in God, and no earthly disillusionment or distress or power of hell can separate us from Him. As those who wait in confidence and joy for their deliverance, let us give ourselves to those tasks which lie to our hands, and so set up signs that men may see.

Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto Him be glory in the Church by Christ Jesus, throughout all ages, world without end.

The Life and Work of Women in the Church

(*Continued from page 7*)

of the world, and with representation from the International Missionary Council and the World's Y.W.C.A.

To the churches (denominations) it was recommended that there be further study of woman's place and ministry, both lay and professional. That the churches should seek to discover well-qualified women to serve within the structure of their own bodies and in ecumenical organizations.

There was expression of deep appreciation of the work of women's voluntary organizations throughout the world, and this same note of appreciation was sounded by the Assembly. It was urged that there be an encouragement of an ecumenical outlook in women of the various churches and countries by promoting co-operation and the sharing of experiences among them, with more information about women's activities through the Ecumenical Press Service.

It is hoped that within a few months a longer report on this important study on the "Life and Work of Women in the Church" may be prepared and be made available to those who are vitally interested in this subject. But more important than printed reports or recommendations was the great Christian fellowship which was so evident at this Baarn Conference and which will be a vital influence in the development of the leadership of church women in the years ahead.

Assembly listening to the message which has been prepared by a special committee to be read to all the churches throughout the world

Foto-Bureau "Heno"—E. J. Noordhoff, Amsterdam

The Condition and Task of the Churches in the U.S.A.

By SAMUEL McCREA CAVERT

On the surface, the United States gives the impression of being a religious country. There are 250,000 local congregations of worshipers. More than half the population are members of a church. In round numbers, nearly five millions are Jews, nearly one million are Eastern Orthodox, twenty-five millions are Roman Catholics, forty-five millions are Protestants—a total of more than seventy-five millions who publicly profess a religious allegiance.

There has never been a time in American history when so large a percentage of the people belonged to the churches. At the beginning of our nation's life, a little over 150 years ago, only one person in fifteen was a church member; today, more than one in two. Although the rate of increase in church membership, year by year, is not as great as it was in earlier decades, it is still larger than the increase in population. It is evident that religious institutions are an important aspect of American life. Despite many gloomy appraisals of the "failure of the church," the majority of American people identify themselves with it.

Any thoughtful observer would readily detect a disturbing discrepancy between the numerical size of the churches and their positive influence on American life. In spite of hosts of churches and church members, no American community could be said to be organized according to Christian patterns. It is not merely that practice falls below Christian ideals (which must always be expected in our finite and sinful world), but that Christianity is generally treated as if it were irrelevant to the major interests of life. Business and industry and politics think of themselves as virtually autonomous in their own right, not subject to any higher law than self-interest or group power.

There are signs, however, of sufficient vitality and sufficient capacity for renewal in the American churches to justify the hope that they have real contributions to make to the world-wide Christian movement of our time. And since, in the ecumenical family, it is essential to understand the distinctive character of each member, as well as the traits which they share in common, I shall call special attention to certain things which mark the American churches off as rather different from the churches in some other parts of the world.

One of the first things which a visitor from abroad is likely to notice—and probably to criticize—is the multiplicity of denominations in the United States. In the federal census of religious bodies in 1936, information was given concerning 256 organized groups of a national or religious character. The list is a little longer today!

This fragmentation, however, is not quite as serious as the tabulation seems to indicate: 97 per cent of all the church members of the United States are found in the fifty larger denominations, each with a membership of 50,000 or more. Two hundred of the groups listed in the census are so small that they account for less than 3 per cent of the church membership of the nation. Within Protestantism approximately 80 per cent of the church members are embraced within eight denominational families: Baptist, Methodist, Lutheran, Presbyterian and Reformed, Disciples, Episcopal, Congregational, Evangelical United Brethren.

The first reason for the great diversity in religion is the great diversity of the population. The United States is almost a cross-section of the peoples of the world—more especially of the European continent. When the various migrations came from the Old World to the New, they brought their religious traditions with them. All of the divisions found in all the countries of Europe were domesticated in the single nation of the United States.

To this first reason was soon added a second, viz., the strong emphasis on religious liberty. In a country in which there was no established church, in which there was no political pressure in the direction of religious conformity, in which all churches could expect equal treatment from the national government, religious fecundity was encouraged. Moreover, the expansion of Christianity westward across a great continent further stimulated the spirit of freedom and experiment.

The religious freedom which has been characteristic of the American scene has been the expression of a different conception of the relation of church and state than that which prevailed in Europe. In Europe, both the Lutheran and the Reformed Churches were established by law, as was also the Church of England. The practice of maintaining an established church was transplanted to the American colonies, but when the federal government came into being at the end of the eighteenth century, the old church-state pattern was rejected. The religious heterogeneity of the population was too great to permit any of the colonial churches to be thought of as the church of the nation.

The separation of church and state was never a separation of Christianity and citizenship. What it meant was the abandonment of any official interlocking between any organized religious body and the national government. The practical heart of the matter is that all churches are to be treated equally by the government, that none is to be given a favored position by any governmental action,

and that each stands or falls in its own strength without either governmental support or governmental control.

The setting aside of this tradition has been one of the most distinctive contributions of the United States to both political and religious life. It has left us with many vexing problems—for example, the almost complete elimination of religion from public education. But we are profoundly convinced that our problems must be solved without weakening of the principle of full religious freedom which the separation of church and state ensures.

From another angle, the American experiment in the separation of church and state has had a significance that should not be overlooked. The insistence that the state may not control the church has been a potent way of affirming that the state is not absolute. This is something of great moment as over against any totalitarian conception of government. If the church is an independent spiritual entity, having an existence of its own apart from the state, then the state is not justified in claiming to be the only source of authority over the individual. Then there is a realm of man's life which belongs to God, not to the state, and there is a right to freedom of conscience before God which the state may not invade.

In the course of its historical development in the United States, the predominant type of Protestantism has come to be rather different from that of Europe. This more radical departure from the patterns of the past has had three aspects. The first and most important we have already noted in our discussion of the separation of church and state. The second was the lesser interest in formal theological confessions and a greater emphasis on personal Christian experience. The third aspect was a reaction against any centralized ecclesiastical authority and a great concern for the independence of the local congregation.

Another characteristic of our American Christianity, as compared with the older Christianity from which it sprang, is what Europeans often call our "activism." There is plenty to justify the description. The emphasis in the United States has been neither on the mystical side of religion nor on the theological so much as on the practical. But such adjectives as "activistic" or "practical" do not necessarily imply some lower variety of the Christian life. When seen in the light of American history, they may be taken as a compliment! If, instead of calling our churches "activistic," one describes them as having been strongly *missionary*, I think he has said the same thing.

In this connection, it must be remembered that the American churches have had a great new continent to occupy in the name of Christ. When the United States began as a nation, it was only a narrow strip of land on the Atlantic seaboard. As the frontier moved westward, until it reached the Pacific Ocean, the churches faced an enormous missionary task in following the widely scattered settlers with the ministry of the Word and the Sacraments, the building of churches and the founding of Christian institutions. At the same time, the missionary impulse was reaching out to other parts of the world, so that at the peak of effort there were as many as 14,000 American missionaries in other lands, with annual expenditures of about $40,000,000 for foreign missions. Another thing to bear in mind is that this missionary activity, at home and abroad, was carried on without any support from the government. It was entirely a voluntary enterprise, prompted by a sense of Christian stewardship. Of this kind of "activism" we need not be ashamed.

One other characteristic of the American churches today remains to be mentioned—the rising concern for co-operation and ecumenical fellowship. That this concern for unity should exist and be gaining in strength is all the more remarkable in view of our historic emphasis on freedom and diversity. Although the United States has been the scene of the greatest variety of Christian bodies, it has been a pioneer in interchurch co-operation. Perhaps the very fact of the multiplicity of denominations has compelled us to give more attention to offsetting the handicaps of a gravely divided state. In any case, a thoughtful student of American church life cannot fail to observe the tendencies toward a greater unity that are now beginning to appear.

Dr. Georgia Harkness, the editor, Mrs. J. D. Bragg, and Miss Sallie Lou MacKinnon as snapped by a photographer on the streets of Amsterdam

Fotoatelier Baruch, Amsterdam

The Christian Witness in the World

By SARAH CHAKKO

My background and experience have been basically different from those of the previous speakers, and what I am going to say in the next few minutes is based on the Indian scene, for to be realistic in the consideration of this subject one has to base one's statement on a particular place and time. We do not bear witness in the abstract, but to a particular person at a particular time in history. To a more or less degree, other countries in South Asia may have the same characteristics as India. But in many details we differ greatly.

We have, in recent years, heard much of the secularism of our age and the consequent deterioration in the religious values of our people in the past. Taking my countrymen at large, I do not believe this statement is true. I grant that among some young pseudo-intellectuals there is a tendency toward secularism which is the result of disillusionment and cynicism. But the bulk of the people of India are still essentially religious. This may be the result of a religion which not merely developed abstract philosophic ideas to meet the needs of the intellectual, but also expresses itself through the simple acts of everyday life, such as the daily ablutions and the eating of the daily meal. In these simple acts, the fact of the reality of God is brought home to the simplest man. Deep down in his heart, the average Indian hungers for God. It is the easiest thing to start a conversation on spiritual values with the educated man who rides with you on the train or village people.

As in the case of other Asiatic countries, the impact of the modern scientific outlook has broken the old religious molds. That which has been custom and caste bound has been shattered—and that is as it should be. "The truth that makes men free" has entered our socio-economic system, and we have around us today the debris of the traditions and superstitions of the past. But, along with the bad, much that was good has also been discarded, and to meet the new demands new movements arose.

We have today in India—and perhaps also in some of the other countries of South Asia—a combination of nationalism and a revival of the cultural elements of the old faiths. In the minds of many people "Bharat Mata" (i.e., Mother India) has become deified. I have stood several times in the Bharat Mata Temple, in the holy city of Benares, and watched old and young, educated and illiterate, holy men and fakirs come in and worship the large relief map of India. The young student generation finds in this nationalism an outlet for its ideals and emotions. In a land which accepts many deities, this newest one seems the most potent today. Nationalism in India today has many of the characteristics of a religious cult.

In a country that had been ridden with communalism—not communism—there exists in the minds of many nationalists a definite antagonism toward established religions, believing that these religions are the sources and feeders of the communal outlook. Educational and other institutions maintained by religious bodies are looked upon with suspicion, because they are considered to be working against the forces of unification.

In this setting, the message of the gospel has been and is being widely preached. In many areas, a few individuals have found newness of life and joined the church in spite of bitter persecutions. In other areas, thousands of people have come into the church en masse, hoping to find a new status and dignity for the individual, and relief from the pressing economic burdens. They seek social, economic, and spiritual salvation. But it must be recognized that, to the average Hindu and Muslim, Jesus of Nazareth is just a great teacher —a *guru*—whose words are wise and whose life was exemplary. He is one of the many great and saintly men who have appeared on earth from time to time. This is so clearly seen in a picture that is to be seen in many places in North India, ever since the assassination of Mahatma Gandhi in last January. In the background of the picture is a massive stone image of Buddha, of mountainous proportions. Towering against it, partially silhouetted against the sky, is a crucifix. One almost gets the impression that the Buddha image is Golgotha itself. In the foreground is a bust of Mahatma Gandhi. The picture carries no name or inscription. As a matter of fact, it is self-explanatory, and no inscriptions or names are needed. I believe therefore that the biggest function of those who bear Christian witness in India is to bring home to the people the uniqueness of Christ, who came to reveal God to man and served as the means of our redemption.

For many, the Christian Church is associated with imperialism and western culture. We who are both Indians and Christians may try to explain that it was the failure of the Syrian Orthodox Church that made it necessary for this message of redemption to come to the people of our vast land through western channels; that Jesus Christ cannot be adequately represented by any particular group or culture; that in Christ there is no east or west. But the existence in our country till recently of civil and military chaplaincies and the forms of worship in our churches evolved according to western patterns are

not easily explained away. What is worse still is the conviction in the minds of many that the attempt to preach the gospel is not purely altruistic, even on the part of Christian Indians, but that it is motivated by a desire to increase their numbers for political bargaining power. The realization of the goal of a free India over a year ago, and the abolition of political representation by communities in the new India open up for Christians a clearer atmosphere for preaching the gospel. But old ideas, so deeply imbedded in the minds of people, are not easy to remove.

According to our new constitution, religious freedom, freedom to practice and profess one's faith or to change one's faith is guaranteed to us. But as to how these broadly stated rights are going to be interpreted by the provincial governments and applied in specific cases remains to be seen. How is it going to affect the religious education programs of our Christian educational institutions which have served as vital agencies of evangelization in the past has also to be closely watched. But I do not believe there will be any religious persecution as such in India.

It is in this setting that the Christian message has to be preached. The work that has been done by the churches has been truly great. They have proclaimed the love and care of God for the individual and society through the gift of educational opportunities, medical relief, social emancipation for the downtrodden peoples, by a new status given to women. But India still asks two important questions:

1. Apart from a lot of theory, in what way has the Christian message re-created society? The Indian looks at what he thinks is the Christian society of the west, and is horrified by what he sees. He looks at the Christian Church, which to him is the family of the redeemed, and finds our life as the body of Christ not particularly attractive. He looks at the church, not through the eyes of faith as we do, but through the critical eyes of one who wonders if we have in us something that he longs to have.

2. The second question he asks is what the Holy Spirit can do for the individual? He does not want to be told that in Christ Jesus he will find the answer. He wants to know how it has worked for you and me, who claim to have found this life. As he looks at us, he finds us no different—in our daily life and actions at least—from the many who have not accepted Christ. He is looking to see if we are a new creation.

Until the people of India can see a church of which they can say: "Behold how these Christians love each other and all others," and until they see in those who bear the name of Christ the new life that is God's gift to us, people will come to God not because of us, but in spite of us.

Therefore, we need:

1. A *united* church, which will bear a common witness to the redemptive power of the gospel for society and for the individual.

2. Help to this church both in spiritual resources, personnel, and material resources should come, not through denominational or national agencies, but through a church that cuts across denominational and national barriers. It should be the enterprise of the church of God in this world, not only for Oriental nations, who are considered to be backward, but for the whole world.

3. It would be disastrous to curtail Christian work in India for financial or other reasons. For the natural conclusion drawn by the people of India outside the church would be that the withdrawal is due to the collapse of imperialism.

4. Indians themselves should bear the responsibility for the witness to their own people.

5. We need more laymen and laywomen to weave the word of God into the fabric of daily living.

Foto-Bureau "Heno"—E. J. Noordhoff, Amsterdam

Representatives of the press meet to discuss the news of the Assembly and to make plans for the spreading of its message

The essence of Christian witness is the same the world over. The Word became Flesh that men may behold the glory and grace of God. We, in our lives, have to show the power of the Holy Spirit to renew and transform life. It is not enough to point to the Master. We have to witness to what has been wrought in us and for our society. That is all that any man can do. The rest is in God's hands. But let us ask ourselves *what* God has wrought in us.

The Christian Witness in the World

By MARTIN NIEMOELLER

THE 23rd of August, 1948, will be long remembered in the Christian world. The foundation and constitution of the World Council of Churches was the attainment of a goal for which we have long striven, and innumerable Christian people all over the world share our gratitude and joy, that a visible sign of our fraternal unity has now been set up at last.

But we could not rest content with this event, however important it is or may become. Our union is not an end in itself, but only a step on the way, a means of fulfilling our task better; it is our task that is the decisive and crucial question—even during these days at Amsterdam. We are faced by a critical situation, and it is a situation which concerns us all and demands a response from us all.

The world in which we live and act is out of joint, not only here and there, but everywhere, and the disorder is increasing with alarming rapidity. Far and wide, and especially in the "Old World," a paralyzing atmosphere of decline is spreading. We do not know how the difficulties by which we are faced are to be overcome; we even doubt whether they can be overcome at all. This doubt goes even further: we are already talking about a "post-Christian era" in which we live, and we see the process of decay affecting the Christian Church itself.

It is clear that there is something fundamentally wrong here; that something is out of joint in Christendom itself. If we had really prayed humbly and simply with the old church: "May this world pass away and let Thy Kingdom come!" then we should be able to pray today, in face of the present world situation: "Come, Lord Jesus!" and our ears would be open to the consolation and the promise of His words: "But when this begins to happen, look up and lift your heads, for the day of your deliverance is at hand!"

That is our common plight: that our ears are not open; that we ourselves share in the doubt and despair around us, is the burden that we have to bear. The fact that we cannot simply say, "The world reaps what it has sown," but that we must rather admit that we ourselves, we Christians, are now reaping what *we* have sown, shows our involvement in the chaos in which we find ourselves today, together with the rest of the human race.

If "the people are afraid" on earth today, if they "languish in fear and wait for the things to come," then we, as a Christian Church and as Christian people, do not in any way stand apart from or above the world; we are in the very midst of it.

In Germany, during the past fifteen years, we Christians have come to realize this state of affairs more and more, until finally—three years ago—we had to make a clear confession concerning our "involvement in guilt." In that "Stuttgart Declaration" we charged ourselves, before God and before the world, for "not having been more courageous in our witness, more sincere in our prayers, more joyful in our faith, and more ardent in our love." That declaration was a clear confession of our responsibility for the path chosen by our people and for their condition, and also of our guilt in the disorder and chaos of the world today.

This declaration met with a wide response in many places. And if we meet together here now, representing Christians all over the world, and seek together for a way within the "Disorder of the World," we do not do so in order to draw up yet another plan—among the many plans for the world's salvation which are debated and drawn up and published today—which we would then propagate as our "Christian" plan. If we rather ask and seek together for "God's Design," then there will be a broad basis of agreement among us, in so far as we shall all realize our implication in the trepidation and fear and apprehension of the things that are to happen on earth. We ourselves stand under God's judgment, which is being revealed throughout the world today. It will not be given to us to speak a clear Christian message here unless we recognize this judgment that God has sent upon us, and which we so richly deserve, like the thief who was crucified with Christ: "We are in the same condemnation."

Christendom today is in the same position as the rest of the world, in complete confusion. It is certainly not we who can breathe fresh life into a dying world, and we have no effective prescription that will guarantee to heal the sickness of mankind.

Bankruptcy has overtaken that "Christian world" which thought it could impregnate the rest of the world by making Christian principles valid there, and thus secure it against God's judgment. The fire of God's judgment has attacked the house of God itself, and the pillars on which our Christian principles rest have crashed down in flames. We Christians in Central Europe feel the effects of this judgment most of all, and therefore have a particular responsibility for bearing witness of it to our brothers all over the world. For it was in Central Europe that the grandiose attempt was made over a thousand years ago to incorporate the "Christian world" in the policy of a Holy Roman Empire, in establishing "Christian" classes of society, in imposing the moral laws of the church, and in the fixed philosophical system of a unified religious doctrine.

These foundations have all broken down, one after another. And although our fathers and ourselves have taken a great deal of trouble to try and repair them and put them up again, the last hundred years, and finally the two world wars, have destroyed the last faint hope of success. The breakdown is complete; and if anyone wanted to reconstruct these ruins, he would meet with nothing but derision.

For it is beyond our power to restore order to this chaotic world, or to restore the dignity of human life. We Christians cannot and must not dissociate ourselves from this universal confusion, and thus awaken false hopes. It is irresponsible and intolerable to hear voices, even now in Europe, and in Germany, which say: "If you had only listened to us, the Christian Church, this disaster would not have befallen you!" The Christian Church, and the whole of Christendom, stands under God's judgment: "Woe unto you, scribes and Pharisees, hypocrites, for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God."

We are called to reflection, nay, to repentance. We, the church. For we should be witnesses of Christ, the Crucified and Risen, Living Lord. And, instead of that, we have propagated our "Christian" truths and principles as they seemed good, reasonable, and effective in our own eyes. But we did not tell the world, and the men and women of our time, that "we must all stand before the judgment seat of Christ," that "the things of this world shall pass away" and that "God has appointed a day when he will judge the whole earth with justice." Instead of that, we thought we could turn the divine folly of the gospel into a system of human wisdom and expediency.

It was the judgment of God which prevented us from continuing to speak in this way, and silenced us. But it is now his grace that brings us to ask: "Lord, what wouldst thou have me to do?"

We have indeed a message for the world. But it is not our message. It

is God's message which we are to speak, the witness of Christ, the message of the cross. This message comprehends the dignity of human life, but not a dignity which we have and possess, which we claim as a right, which we establish and enforce, in order to overcome the chaos which we have brought upon ourselves. The message entrusted to us says that God in his incomprehensible mercy, as revealed in Christ, has bestowed on us a dignity to which we are not in any way entitled—a dignity which enables us, in the midst of a chaotic world that is clearly rushing to disaster—to live as men and women, yes, as children of God, wherever and whenever we rely in faith on his promise. The only real dignity that belongs to human life is God's infinite love in sending Jesus Christ to men, as they really are: to the publican and the prostitute, the thief and the murderer, the man who betrays and sells his human dignity and thus lets chaos loose in God's creation. That is the human dignity which we, as Christians, have to proclaim.

It should be clear that these are the most important "tidings of joy" today. And it should be equally clear that in preaching this message the church is fulfilling its one and only task in the world, which cannot be undertaken by anyone else. So, in face of the disorder of the world, we have no suggestions of our own to make for overcoming the prevailing chaos. We have only to bear witness that God will not let us perish. That is why, even while he judges us, he calls us to faith through the cross of Christ. That is why he brings together his church in the midst of the declining world, so that his salvation may be proclaimed and offered to all.

So God calls the church again to its sole function. The church need know nothing but Jesus Christ, the Crucified, because he is the only Risen and Living One.

There are no limits to this Christian witness in the world; for the love of God in Christ covers all the distress and misery of this world. The church of Christ, which derives its life from faith in this love, would be denying it, instead of bearing witness to it, if it were to cease carrying out the practical expression of this love. For the church is the light of the world and the salt of the earth.

In a world of men torn by hatred and war, it is not a matter of indifference whether the Christian Church is equally torn and divided; or whether that church is a revelation of the love of God that makes all things new, so that its message concerning forgiveness and reconciliation and the new dignity of man is not merely an empty phrase. Nor is it a matter of indifference, whether this Christian Church cuts itself aloof, as if it had nothing more to do with this wicked, decaying world, which could simply be left to its fate if it did not believe in the Christian message. We know that there is no salvation except through faith in Christ. But we should be disloyal to our task and fail to bear witness to our Lord, if we refused to give bread to the hungry and to clothe the naked, and if we refused to alleviate the sufferings of our brother, for whom Christ died. And this is certainly not only the duty of individual Christians, but is part of the witness of the church, which in its life on earth is also a community of men in the midst of other human communities, and for that very reason has to preserve its witness to the utmost. Gratitude and truth compel me to say how much the helpful, sympathetic love of Christian people all over the world has helped to pave the way for the message of God's love in Christ, in the midst of the chaos in Europe.

We certainly should not turn this service into a program of world salvation, as if *we* could bring this about by our human activities. God has his own program and his own work. But we have to keep on undertaking new programs for helping our brethren in obedience to the words: "Remember those who suffer under affliction." We cannot disregard the distress of society, or of the nations, any more than that of individuals. It is true, we cannot realize the right order of society, because such a thing does not exist in this decaying world. Neither can we establish permanent peace and abolish war, just as we cannot get rid of conflict and murder in individual human life. But it is still our duty to work for better social orders and conditions, and to work seriously for the abolition of war. For Christ's sake we have to bear witness that God is the God of justice and peace, that he does not want chaos and war, that the church, therefore, cannot tolerate the conditions of this world, especially because it looks for help to God alone, and not to itself.

But we owe it to the world, on which God has bestowed his love through Christ, to pass on this message. No, the world is not unreasonable, in its confusion and despair, if it looks to us here in Amsterdam and asks us anxiously whether we cannot shed any light on its dark way, nor give it any message to help it.

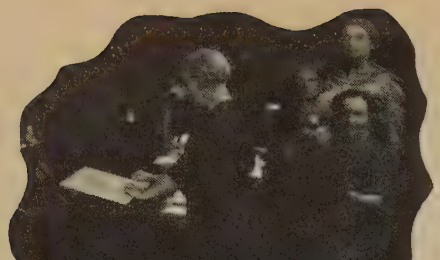
This brings us up against another dilemma: is there any point in trying to give bread to the hungry if we know that real help lies only in the bread of life given in Christ? Is it worth while to struggle to give water to the thirsty, when their thirst can only be stilled by the living water, that Jesus alone can give? According to the promise of our Lord, this beginning is not in vain. We must bear this tension with hope; for God is greater than our hearts and he knows all things. He knows—and he alone knows—whither he wishes to lead his church in this world, through service.

We are weary of our own ways; we all have reason to doubt our own powers and to despair. But for that very reason, we are called afresh to proclaim the great deeds of God and to make the Christian message heard and seen in the world. That is why we argue and pray with one another and for one another, that God may lead us through his Holy Spirit, and that we may hear and carry out his message to the world —the message of the cross of Christ and of the Living Lord.

Dr. Martin Niemoeller, of Germany, speaks to the Dutch Youth Rally, Apollo Hall. Six thousand young people were present in addition to the one hundred youth delegates from forty-eight different countries

Foto-Bureau "Heno"—E. J. Noordhoff, Amsterdam

In Appreciation

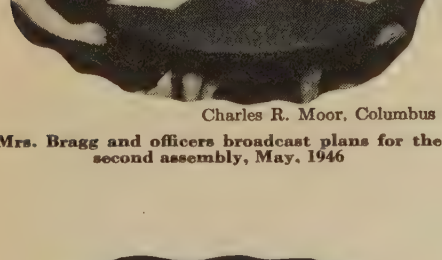


A. Jack Di Toro, Philadelphia

Mrs. J. D. Bragg, presiding at the first annual meeting, Philadelphia, Pennsylvania, Nov., 1941

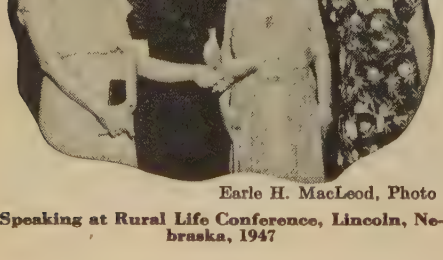
Edwin Lee McCoy, *The Columbus Citizen*

Mrs. Bragg and Mrs. C. R. Willis receive special gifts for a membership for Madame Chiang Kai-shek at first assembly, May, 1942



Charles R. Moor, Columbus

Mrs. Bragg and officers broadcast plans for the second assembly, May, 1946



Earle H. MacLeod, Photo

Speaking at Rural Life Conference, Lincoln, Nebraska, 1947

A VERY discerning writer says this about a leader, "A leader i one who knows the way, who goes ahead in the way, an is able to pull others along with him." The Woman Division of Christian Service has been fortunate to have as it head, during the first two quadrenniums of united Methodism such a leader. Because the constitutional provisions limit th tenure of office of the officers of the Woman's Division to eigh years, Mrs. J. D. Bragg retired from that office at the organiza tional meeting of the Board of Missions and Church Extensio in December.

At the June meeting of the Board, a testimonial dinner wa given for Mrs. Bragg, and letters had come to the staff in ap preciation of her leadership from every foreign field, from institu tions in every bureau of work in the homeland, from con ference and jurisdiction Woman's Societies of Christian Service and from the Council of Secretaries. We know of no better wa of saying "thank you" than to share with our readers some o the expressions of appreciation sent for this occasion, becaus they will strike a responsive chord in the hearts of all.

On behalf of the Woman's Division of Christian Service, Mr David D. Jones spoke of the contribution made by the firs President of the Woman's Division in these words: "It has no only been our privilege to work together, but we have addresse ourselves to large tasks. We have been jerked from narrow provincial thinking. We have stretched ourselves in using a our powers to help build the Kingdom of God. Many times w have yearned for keener insight, wisdom, and greater zeal, bu we have worked together to build a better world. No group a diverse as ours moves toward unity of purpose without a grea leader.

"My mind has been flooded with many memories. I am re minded of the many times her sense of humor has saved ten situations and given us new zest for a task to be complete How we have loved her saying, 'Now, girls, we must do thi We have been constantly inspired by her love for the churc and her zeal for world missions. Her untiring enthusiasm an faith has been one of the great blessings in this day of confusio and doubt. Her zeal for the task, however, has never made h forget that she works with people. Her great regard for huma personality is evidenced in so many ways. Many of us cam to our work in the Division timid and insecure. She has create an atmosphere where we have all made our best contributio Workers have loved having her visit institutions, because sh has a way of making them know they are important, and the task is a part of building the Kingdom."

From the Staff: "Through these years, we have watched wit keen interest your skillful handling of the intricate business the Division, and our admiration has grown to wonder at yo intimate knowledge of the work. It is not just projects an

Carlton Emmons

Speaking at Methodist Youth Conference, Grand Rapids, Michigan

therefore, is in a sense b conscious of advancemen cannot let this opportuni to your able guidance."

From a Social Work the entire problem, but y each project, with its ind the whole. We have ne one project or one sectio

Then there were lett which cannot be quoted expressed by a leader in o lieve that the women of ing you as their first P growing solidarity of the of the foundations laid

Mrs. J. D. Bragg,

President, Woman's Division

istics to you, but women and men, too, working with people oys and girls, youth, adults, and our retired missionaries and conesses, in this great enterprise of the Kingdom."

'We feel that you have been patient with our shortcomings, erstanding of our difficulties, and ready to offer wise counsel which we can rely."

Foreign Field

There were so many letters from the foreign field expressing same point of view, that we are selecting only two or three ressions as symbolic of letters which have come from Bulgaria, and, North Africa, Mexico, Brazil, Uruguay, India, Pakistan, na, Japan, Korea, Africa, Malaya, the Philippines, Argentina, a, and Burma.

From Poland: "This has been a period of trial and suffering the church in Poland. It has been a period of reorganization transition for the mother church in the United States. We that it is the result of your wise leadership in these post-fication years that the stability of the woman's work has been haken."

From Latin America: "We honor you for your eminent guid-e of the Woman's Division of Christian Service, for your pene-ing grasp of perplexing situations, and, above all, for your alty to our Lord and Saviour, Jesus Christ."

From China: "Perhaps we have been too close to it to realize all its aspects what a creative work of God has been taking ce these eight years in our Woman's Society of Christian vice. It is far more adequate for the needs of women of the rch in China than anything we had before. The same is true other countries. We are thankful to God for the way he has rked through you during this important formative period, in nging the Woman's Society of Christian Service into being."

Home Field

Again, there were so many tributes from educational institu-ns, rural and city workers, and deaconesses, that we must select y a few.

From an Educational Institution: "You have rendered an in-mable service, taking over as you did the administration of merging woman's missionary groups at a most critical time, l uniting them in one body enjoying harmonious relationships they work for the church of Jesus Christ. We are glad that of your full mental and spiritual maturity you have been e to give some of the best years of your life to this organ-ion."

From a Medical Center: "The meetings we had here during General Conference caused me to realize more fully that I the custodian of an institution built and held together by men who put their hearts into their work and this institution,

ch one of you. We are dership, and we feel we acknowledging our debt

ly have you understood en very keenly aware of s and its relationship to at you were partial to

rences and jurisdictions em have the sentiment g schools: "I firmly be-e divinely led in choos-look confidently to the in our church, because ction."

Frederick Ruther

At Ecumenical Conference, Springfield, Massachusetts, with Dr. Dorothy Farrar, of England, September, 1947

Testimonial dinner, Christ Methodist Church, New York, at which time the gift from the conferences was presented to Mrs. Bragg, June, 1948

Speaking at meeting, Committee on Women in the Church, World Council of Churches, Amsterdam

Dodds B. Bunch

Bringing report of Committee on Missions at General Conference, Boston, Massachusetts, April, 1948

Rivers Studio, Daytona Beach

Speaking at the Central Jurisdiction Woman's Society meeting

Methodism in Mexico

By MARGARET WALDRAVEN JOHNSON

In 1807, Robert Morrison went to China as the first Protestant missionary. It was unpopular then, from a worldly point of view, to be a missionary. The East India Company refused him passage on their ships. Eventually he secured passage. The captain of the ship sneeringly asked: "Morrison, do you really expect to make an impression on the idolatry of the great Chinese Empire?" Morrison promptly answered: "No, sir! I expect God will." Morrison worked and waited seven years for his first convert. In twenty years there were only three. He took these new believers to a stream high on the mountain side for Christian baptism, for he knew of the probability of a mob attack if this should become known.

In a recent visit to Mexico, we were taken on tours of most of her interesting and historical places. We were shown through many costly Catholic churches. Guides take great pride in pointing out the wonder, beauty, glory, and antiquity of their cathedrals. And they are beautiful, with their lofty domes upheld by massive pillars, Gothic arches, statues of purest marble, frescoed ceilings, mosaic walls, high altars covered with gold leaf, red and other colors.

There are scores and scores of these churches all over Mexico. One town boasts of having a church for every day of the year; another, a church for every five families; another church has sixty-three glistening domes. In one town, all churches are built of tile, after the style and architecture of cathedrals in old Castile, Spain. Making of tiles was an industry introduced by the Spanish conquerors. Churches everywhere—on high hilltops, wide plazas, lonely streets, and busy market places, or in lonely valleys. Apparently, all were well attended; at least, those we saw had many, many devout worshipers — old, young, rich, poor, educated, and ignorant, sitting side by side.

Mexico is a land of contrasts, of extremes, and the term applies to Catholic adherents in their religious belief and practices as well as other things. Here is a baby girl, less than a year old, with a handkerchief over her head, for one, even a baby, doesn't enter a church with uncovered head. The mother, barefoot and unclean, sits by the side of a lovely high-school girl dressed in the latest fashion. An old, ragged beggar man—and there are many—sits beside a serviceman in officer's uniform, his attitude devout. On another bench is a young man from the hill country, his head bound with a plaid square; belted blanket, sandaled feet, staff, a pouch hanging from his leathern girdle—all looking as if he had just come from his flocks on the Judean hills. A poor old woman, weak and ill in appearance, slowly moves on her knees toward the altar, joining several others as they go in this devout and penitent attitude. Over on one side a priest is hearing confessions. All the while a man in priestly robes, with his collection box at the end of a long pole, passes from one to another and waits until the worshiper drops in a coin.

As we viewed this scene, repeated in a dozen places, we recalled the question asked the missionary, Robert Morrison. We thought, "Can Protestantism make any impression on the strong walls of Catholicism in Mexico? Everyone here is a Catholic; always has been, and always will be. What is the use of spending our money, trying to make an impression on this deep-seated Romanism? No more supporting Methodism in this Catholic land for me. It's merely a waste of money."

But we did change our mind. Methodism in Mexico is a force to be reckoned with. No miracle in all the history of the Christian Church has been greater than the miracle of the transformation of these people with hundreds of years of Catholic ancestry and training, which The Methodist Church and other Protestant denominations have wrought.

For two Sundays it was our privilege to see another picture. It was as much an amazing revelation to my husband and me as the first picture, to see our Trinity Methodist Church, at 5 Gante Street, in action. Located on a busy, downtown thoroughfare, within the shadow of at least four big, strong Catholic churches, having unnumbered, faithful adherents, this modern miracle is open and actively at work all week.

Sunday morning we were there in time to see boys and girls, scores of youth and adults with the Methodist quarterly or a Bible in their hands, come in droves and go to their respective church-school rooms. That morning there were 500 present, out of an enrollment of 1,000. The school is organized throughout with graded Methodist literature, departments and classes. On a weekday afternoon, we found three groups at work: a primary department in expanded weekday session; a Woman's Society of Christian Service circle in their mission study class; another group of women gathering for a business meeting and dinner. A fine group of young people constitute the evening choir. Also, there is an adult choir and a children's choir. Pulpit announcements included the same activities as those of any busy city church: women's societies, clubs, classes, recreation, choir and business meetings. The church membership is 2,400, with an average attendance of about 500. There

are eight other Methodist churches in Mexico City.

In the large audience were the finest looking men and women—leaders in business, education, and social circles. They looked as though they had made a success of all their projected enterprises in life, including their religion. Yes, there were a few of the poorer class, too. An old barefoot woman wearing a black shawl over her head passed down the aisle to a front seat. She listened attentively to every word of her pastor. A young mother, nursing her babe which was tied to her body with an old shawl, sat by the side of another young mother with her two beautifully cared-for children. God pity the church that has no poor.

On this particular morning, a special offering was being taken. Parts of this four-hundred-year-old edifice—floors, roof, plumbing, original windows with their artistic frames, and arches—must all be repaired or remodeled. All were declared unsafe by the government, which has nationalized all churches, and it would cost a matter of 100,000 pesos. In a very short time, the sum of 20,000 pesos was raised in cash and pledges. Friends as well as members freely gave toward the work.

Perhaps there are few others on the field today who have served longer than the Rev. and Mrs. J. P. Hauser. For forty-three years he has filled important offices, such as: district superintendent, press agent, mission treasurer, builder of churches, and instructor in schools and colleges. His wife, Gold Corwin Hauser, is all her name implies, both as her husband's helpmeet and as a missionary beloved.

By a large majority, our churches from the first have had pastors who are the product of our mission schools and seminaries. For most of them to become Protestants meant the breaking of home ties as well as ostracism by both family and friends. It meant deprivation, suffering, and persecution that was real, and hard to bear. Their imperishable memory and work is carried on today by the younger generation. Last year some 3,000 new members were added, recruited largely through the evangelistic efforts of their young people. There are 25,000 members according to the conference minutes. The 200 preaching places are served by as many pastors. There are twelve schools and colleges in the Mexican area, and a fine hospital and nursing school at Chihuahua.

Pyramid of the Sun near Mexico City

Mexico has had innumerable and marvelous transitions in her history. However, no transition is more fantastic and fascinating than the story of how we came into possession of the land on which Gante 5 is located.

On this very spot, over 400 years ago, was built the palace of the first Montezuma. The historian says that this palace, with its parks, patios, courts, and gardens covered ground three-fourths of a mile long, and half a mile wide. This Montezuma was the best of all their emperors. He was educated, kind, and loyal. His altars were decked with flowers. Pagan deities and hideous, human sacrifices came with later rulers. "Montezuma's Halls," known to us in song and story for generations, echoed sounds of happiness, of dazzling court splendors, and the intrigues of the court. Later came the arrogant and oppressive Spanish viceroys. For a short time, during the vicissitudes of war between the United States and Mexico, General Winfield Scott held possession. Again it became the center of gaiety and royalty under the brilliant but short-lived Maximillian and his empress, the unfortunate Carlotta. Eventually, the castle of Chapultepec became Mexico's palace, built for the residence of her rulers, and the land of Montezuma's palace passed into other hands.

Later the Franciscan fathers purchased four city blocks of this ground, and built a large monastery there. When the Mexican government nationalized all church property in 1877, the land again passed into other hands.

Then came the most marvelous change of all. In 1873, Dr. William Butler, who had opened Methodist work in India some fifteen years before, was sent by the church to establish Methodism in Mexico. In God's providence, the theater company that owned the land failed about this time. After overcoming difficulties which, at times, seemed insurmountable, Dr. Butler was able to purchase this valuable property.

It's a long cry from the day in the early fifties, when a lone woman, Miss Melinda Rankin, singlehanded, opened a school for Mexican children in Brownsville, Texas. Later, Miss Rankin moved her school to Monterrey, some 150 miles across the border. Unlike Morrison's experience, Miss Rankin's evangelism bore fruit at once. Soon there were fourteen regular congregations. Protestantism had come to stay.

Methodist dollars spent in Mexico bring big returns for God's Kingdom.

Home News Flashes

Interracial Understanding

Progress is being made in our educational institutions in the field of interracial understanding. Our school in Puerto Rico has had Negro pupils and this fall, for the first time, we have sent a Negro teacher from the States to our George O. Robinson School. Harwood School and the National College have enrolled all racial groups and Scarritt has an international student body. Interracial understanding is also advanced in the Negro schools where white and Negro teachers are leaders of youth. One school predominantly for Mexicans has enrolled as many as sixteen nationalities.

Comparative Expenditure for Education

The latest figures on the comparative expenditure for education are an average per-capita expenditure for the nation, as a whole, of $80.26; while, for Negroes in ten states, the average per pupil is $17.04—a difference of $63.22.

Enriched Curriculums

Another pressing need is to enrich the curriculums. As I write this, I have before me the morning paper, which carries a story of the meeting of the National Urban League, held in Richmond, Virginia. To quote from one of the speakers: "Negro youth must be educated for vocational efficiency. The failure to qualify for integration into the American economy can be far more tragic than present discriminatory practices."

Yet in more than one Negro school and in another type of school, they are clamoring for the introduction of vocational courses, especially a commercial course. Up to now we have not been able to add these to the curriculum because of the cost.—Muriel Day.

Greater Effort Needed Toward Harmonious Family Life

More and more we are realizing the importance of the influence on the life and character of the individual of the situation in which he lives during the very early months and years of childhood. The sense of love and security which he gains from a happy home life, understanding parents, and successful participation in group activities, will enable him, in adult life, to have confidence in himself and in others, to face and overcome obstacles, and to make an effective contribution to his community. More than half of the population of the United States is to be found in towns of 10,000 and under and in the open country. An even larger proportion of the children of the United States are born and spend the early formative years in small communities. It is essential that the church should put forth every effort to encourage harmonious family life and to develop a wholesome, well-rounded community life in these areas which are so profoundly influencing the future of our nation. Christian leaders in such communities have an unlimited opportunity for building Christian characters.

Leaders With Ability

We need leaders with ability, with courage, with vision, and with professional training, who can go into isolated communities and help the people to see how they may become a part of a larger world; who can go into overorganized communities and assist in coordinating the efforts of groups; who, in sparsely populated areas, can help the people achieve a sense of community; who can develop native leadership through which people of small communities may be led out of the wilderness of distrust, discouragement, and insecurity and into a community of cooperation, mutual understanding, confidence, and hope.

—Marjorie Minkler.

Is God Proud of All of Our Work?

Two children in one of our kindergartens were discussing the center and workers. One child asked, "Does our center belong to God?" "Yes," the second child replied. "Do our teachers and deaconesses belong to God?" "Yes," came the answer. "Do our toys belong to God?" "No!" boomed out the answering child. "God wouldn't have these old ragged toys!" Children are often wiser than we imagine. We pause. Is some of our work "ragged"—buildings needing repairs, staffs overworked or undermanned? Is God proud of all of our work? Is not now the time to advance—so that all of us could know we have enough well-trained workers to conduct effective programs in buildings that are attractive and adequate?

Recently a conference officer was visiting in a far state. In conversation, a salesman, discovering her home town, asked, "Do you know the Methodist Woman's Friendship House there?" "Yes, indeed," she replied. "Well, well, it must be a wonderful place. We have a boy working for us who talks about it all the time. He is honest, reliable, and industrious—and it all seems to spring from what he learned at your center."

America leads the world in providing automobiles, radios, clothes, food, and amusements. The world is trembling now for lack of understanding, Christian love, and truth. We must help to attain this. But can we fulfill this goal, unless we go forward in each of our American communities? Our American cities are perhaps now the most fabulous in the world. Restless, noisy, and often ruthless—the crossroads of humanity. We have the chance to change this noisy city ruthlessness into a community of neighbors respecting and understanding each other. The trust is given us. As our workers and centers help people to help themselves in our busy cities, just so God's Kingdom will be coming.

—Mrs. Mabel Garrett Wagner.

Oriental Groups in the Hawaiian Islands

The Methodist Church has for many years been carrying forward a ministry of service to the Oriental groups who have come to the Hawaiian Islands to work in the fields. Pineapples and sugar are the two largest crops. The Japanese, because of their special adaptability to the work and climate, have become the chief workers in the islands—about 40 per cent of the population. They live on plantations, away from life in the cities and towns, and many of them have not learned to speak the language of their adopted country. We have been asked to train a few Japanese girls in religious education and social work, for the purpose of sending them to work with our pastors. They will be bilingual persons who can be especially effective with women and children. They should be especially well qualified to work with the young people, interpreting their problems and point of view to their parents. On the other hand, they will have sufficient sympathetic understanding of the older people to present their side of the picture to youth. This will be a most important phase of their task, because it is just at this point that bitterness and resentment have grown up.

Friendship Homes

For some years, the women of our Methodist churches have been aware of the handicaps that face Negro girls and young women, who come into the large metropolitan centers for work or further education. We are helping in this situation in Cincinnati and Los Angeles. Conference women in Detroit, Buffalo, and Philadelphia have also set up residences for girls in those cities. But we have no such residence—Friendship Home is the official name—in some of the largest cities in the country, where the greatest number of Negroes is collected.—MIRIAM V. RISTINE.

Requests for Hospitals

Never in the history of this country has there been so much concern about health. With all the interest that has been manifested, there are still large areas without adequate medical facilities, many with no facilities whatever. Requests have come to the Home Department of the Woman's Division to open hospitals and clinics in a number of such localities, and, for lack of funds, these requests have not yet been granted. One of these requests comes from a community in Alaska that has a fully equipped hospital all ready to turn over to us if we will staff and operate it. A resident graduate nurse is the only person to whom the people of the city may turn for help in sickness or accident. The right leg of a little three-year-old girl was burned from hip to ankle, with a large area on the left side also burned. She was flown to a hospital five hundred miles away, but because there was no money with which to pay for her hospitalization, she was returned with some ointment to her home. Her condition became so serious that she was brought to one of the Division hospitals in Alaska, another 100-mile flight, and a belated operation of skin-grafting was done. The child will recover, although she will be permanently scarred due to the delay. Is it surprising that the people of that community want the Woman's Division to operate the hospital they have there?

We need to enlarge the work in our present program in Alaska, provide more adequate housing, surgical and medical facilities to meet the need of an increasing population. Government spending of $200,000,000 for defense, roads, pulp mills, fisheries, mining methods, research for metals, and the development of homestead sites will greatly increase the population in the next five years.

—MRS. ROBERT STEWART.

We Have a Responsibility

It is true that we are living in the greatest day of achievement that the Christian Church has ever known, yet there is danger of letting other forces outdistance the strides of the church. We must be aware of the urgency and prepared to assume our responsibility.

Whether in Puerto Rico, Alaska, Hawaii, or the mainland, it is "Christian education" that gives completeness of life. *How shall they be taught unless teachers are sent?*

Security is the right of every child, and it is lack of security which creates the major problems leading to delinquency. Sleeping in a jail, even one night, is an experience no child should be compelled to endure. Yet that is the only place the Alaskan children can be housed in Anchorage, as they are en route to Jesse Lee Home in Seward. *How can they be cared for unless someone who cares is sent?*

The need for health education and services on the mainland is apparent, but the death rate from tuberculosis in Alaska is said to be thirteen times as great as on the mainland. *How shall they be healed unless a healer is sent?*

There are more and better churches in the United States, yet nearly one-half of the nation's population is unchurched. Through 100 urban and seventy rural centers, functioning in this vast field, the Home Department is exemplifying how the arm of the church should be extended to every community, so that "even the least of these" may see and feel Christ's personal love. *But how can they see, and how can they feel this love unless the Christian worker is sent?* Teachers, doctors, nurses, homemakers, community workers, parish workers, and others are needed—350 to fill present needs, and 500 for *Advance!*

Having gone into the field to serve, these workers, too, must have security. Not only is a living wage for the present a necessity, but future security in the form of pension must be provided. As yet, church workers are not included in the national social security plan. The church cannot afford to fail to assume its responsibility for its own.

—MARY LOU BARNWELL.

Staff Members and Field Workers

BEST WISHES TO MISS LILLA MILLS

In the short period of less than three years, Miss Lilla Mills's contribution of service as Secretary of Missionary Education of the Woman's Division of Christian Service has already made itself widely and helpfully felt. Wherever she went, as a speaker, her message informed and inspired through its own merit and her attractive personality. Her spirit of co-operation and fellowship with her co-workers in the office and across the country has left a shining trail of friendliness. Her ability in planning and administering in the field of Missionary Education, including a wide range of program work and courses of study, has increased greatly the effectiveness of this most important phase of the field work of the Woman's Division of Christian Service.

Miss Mills came into this secretaryship at the annual meeting in 1945, from a position as director of Christian education in Charlotte, North Carolina. Even under the pressure of the routine of desk duties, she never lost the sense of the importance of the individual. She goes now to a field which offers wide opportunity at this point—the directorship of Christian education in the First Methodist Church, Houston, Texas, where the Rev. Paul Quillian is pastor. The love and appreciation of the staff at 150 Fifth Avenue, with whom she has been associated, and of the many members of the Woman's Society of Christian Service whom she has helped, go with her.

—Mrs. Eloise A. Woolever.

★ ★

WELCOME TO MISS ELIZABETH STINSON

In September, Miss Elizabeth Stinson was elected Secretary of Missionary Education in the Woman's Section of the Division of Education and Cultivation, to succeed Miss Lilla Mills, who resigned to become director of Christian education at First Methodist Church, Houston, Texas. Miss Stinson's home is in Jonesboro, Louisiana, and she comes to this position from Wesleyan College, Macon, Georgia, where she was a teacher in the Department of Religion.

Miss Stinson's undergraduate work was done at Louisiana State Normal College, Natchitoches, Louisiana, and at Louisiana State University, Baton Rouge, Louisiana. Her graduate study has been at Scarritt College and George Peabody College in Nashville, Tennessee; University of Chicago, Chicago, Illinois; Yale University, New Haven, Connecticut; University of Colorado, Boulder, Colorado; and Union Theological Seminary, New York City. One need only review the experience which Miss Stinson has had in teaching, writing, speaking, and administration to be impressed with the qualifications which she brings to her new work. She has served most effectively as a teacher of English, history, Latin, and religion—both in high school and college; as a Y.W.C.A. secretary in Winthrop College, Rock Hill, South Carolina, and in Wesleyan College, Macon, Georgia; as dean of women; and as director of religious activities at Wesleyan College from 1944 until 1948.

Miss Stinson's interest in the Missionary Education program of the Woman's Society has been intensified as she has had opportunity to teach in conference and jurisdiction schools of missions during the past years. For several summers Miss Stinson worked in the editorial department of the Woman's Division. This experience gave her a thorough knowledge of the total program of the Woman's Society which will be invaluable to her as Secretary of Missionary Education.

But the qualification which commends Miss Stinson most highly for the work that she is beginning is her love for God which expresses itself in genuine concern for people—for the staff members with whom she will be working intimately, for the jurisdiction and conference secretaries of Missionary Education whom she will be directing, for Methodist women for whom she will be planning, and for countless millions around the world whose lives will be enriched because of her concern.

—Lilla Mills.

★ ★

INTRODUCING MISS ALPHA STALSON

Field Worker for the Wesleyan Service Guild.

Miss Stalson brings to the Wesleyan Service Guild a rich background from the world of the employed woman. As a teacher, radio artist, writer, entertainment hostess, and promotional executive, she has unusual experience to help her meet the needs of Guild field work.

Miss Stalson is a graduate of the Hartford School of Religious Education at Hartford, Connecticut, and of Miss Wood's Kindergarten and Primary Training School, Minneapolis, Minnesota. She has attended the Universities of Minnesota and Chicago, the National College of Education at Evanston, Illinois, and the Minneapolis School of Oratory and Dramatic Art.

Her experience includes teaching in the Minneapolis, Minnesota, and the Gary, Indiana, public school systems, and sales and service promotion in Marshall Field's, Chicago, and Younkers, Des Moines.

She comes recently from work in religious education. Miss Stalson has a primary interest in people, and has faith in the place of Christianity and the church in meeting the ever-increasing problems of employed women.

★ ★

INTRODUCING MISS THERESSA HOOVER

Miss Hoover is a graduate of Philander Smith College. She has had, in addition, special work in religious education at Garrett Biblical Institute. Until engaged as a field worker by the Woman's Division of Christian Service, she served under the Little Rock Methodist Council in Arkansas. She has been actively connected with the women's work in that area, and has held both local and conference offices in the Woman's Society of Christian Service. She has also helped to organize new societies and conduct study courses.

Goals for Advance Program

Goal 1—"Every Methodist woman a member of the Woman's Society of Christian Service, which membership includes the Wesleyan Service Guild."

One of the recommendations that came out of the meeting in Columbus, October 4, 5, when conference presidents, jurisdiction officers, Woman's Division members, and the staff together considered and planned for the *Advance Program* of the Woman's Division of Christian Service was this: "That there be a 'Responsibility List' compiled in every local society. This list should include the names of all women members of the church who are not members of the Woman's Society of Christian Service and also names of women in the community not members of any church."

In order to make this list, the Membership Committee will need to have before it the roll of the Woman's Society and also the membership roll of the church. In some instances, as we discovered at Columbus, this will mean compiling a membership roll of the society with the help of circle chairmen and the treasurer, for it seems that in some societies while every circle has a carefully kept roll, these names are not listed in a general membership book. These names of nonmembers of the society will be the basis, then, of the "Responsibility List." Added to this list there is another group of names, names of women in the community who do not belong to any church. How many remember that in the by-law defining the duties of the Membership Committee this is stated: "The Membership Committee shall plan regular surveys of the women of the community in an endeavor to secure members for the church and for the Society." We are told that approximately 50 per cent of the population of America is unchurched. That means nearly half of your community, or half of your city—if you are average—is unchurched. To go to women in this group and invite them with warm friendliness to come to the Woman's Society of Christian Service or to the Wesleyan Service Guild, if they are employed, may be the very means of winning them into active membership in the church. Sometimes the question is asked, "Does a woman have to be a member of the church to belong to the Woman's Society of Christian Service?" No, that is not a requirement except for the president, who must be a member of The Methodist Church. When, however, women who are not members of the church have come into the society, that same friendly concern should win them into church membership and wholehearted participation in the church life.

In rural areas, and Methodism still majors in rural churches, the pastor should feel as free to ask the members of the Woman's Society to call on women in the parish, and to invite them into the church and the society as he does to ask for help in "fixing up" the parsonage. As you think of it, does it not seem an even more important part of the Woman's Society of Christian Service work—to build up the church and its organizations?

Constantly, closer relationship is developing between the Woman's Society and the Wesleyan Service

"I drew a circle which took them in"

Guild. The membership of the Guild is added to the membership of the society to give the total adult membership. At the same time, the Guild retains its own distinctive organization, an organization that appeals greatly to the employed girl or woman when she knows about it. The members of the Woman's Society can help signally in publicizing the Guild and in seeing that those who are eligible know of the opportunity it offers for fellowship and worth-while activities in service. If our girls going into employment, and if the business and professional women will put themselves into an organization of this kind, how their lives will be enriched, and what an element of strength the church will gain.

There is another part of this by-law defining the duties of the Membership Committee (it is amazing what one finds in by-laws when one studies them, duties that no one realizes are there!). This by-law goes on to state: "The committee shall make use of opportunities to further the interests of woman's work in neighboring churches where no organizations have heretofore existed." So this "Responsibility List" every society is asked to build up should have a second section. It may be that not every society will have a church near it where there is no Woman's Society, but there are many societies that can find such a church. It may very well be that friendly contacts can be made by some members who have acquaintances there, which can lead to the forming of a new society. Sometimes, there are "diamonds in our own back yard" if we only start to dig.

The making of a "Responsibility List," then, is one of the first steps in our *Advance Program.* It defines our field of cultivation both within our church and without it.

Goal 2—"Every Methodist woman studying, giving, building, and praying for a world Christian community."

Any process of healthful, steady growth must have a strong undergirding, and the various areas of activity must be rightly interrelated, while still preserving their identity. It is in the pursuit of Goal 2 that these processes are largely at work. With the thought of anticipating some questions which may arise, the following attempt has been made to clarify possible points of obscurity or confusion, and to help us think in terms of Advance as a total process.

1. Q. Just what does studying mean in this connection, and why is it basic?

A. Studying is not an abstract process, to meet a goal. It is the means by which we widen our horizons and deepen our understanding. We cannot keep pace with a constantly changing world and its expanding need unless we grow proportionately.

2. Q. What specific materials should be stressed in this year's study?

A. There are four studies available this year—*On Our Own Doorstep, by Frank S. Mead; *China, Twilight or Dawn?,** by Frank W. Price; *The Bible and Human Rights,** a packet; *Newness of Life,** by Estelle C. Carver.**

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and our Distributing Offices.

Ideally every society needs all four for a "balanced ration." Try to increase by one a year until you are using all.

B. The program book, *By His Light Shall the Nations Walk, gives factual material month by month. The total is an integrated world picture.**

3. Q. We hear about the program for Advance. Does that mean a new program each month? If so, what about those already in the program book?

A. The "Advance" is not a new "program" in that sense. It is the means of lifting the present program to a higher level at every point. Careful study of the Advance materials and enthusiastic presentation should result in more women enlisted, a wider acquaintance with the work, an increased desire to support it through their gifts, their service, and their prayers.

4. Q. Since increased giving is necessary, and I already have more reading matter than I can keep pace with, could I not choose either THE METHODIST WOMAN *or World Outlook,* and put the extra subscription money into the work?

A. The two magazines meet two different needs, and your equipment is incomplete unless you have both. *World Outlook* gives a picture of the world situation for the whole church. *The Methodist Woman* gives help for each department of our woman's work. Why not find some other woman who would like to divide the expense, and share the magazines?

5. Q. Our Woman's Society of Christian Service and Wesleyan Service Guild are separate groups, with widely different interests. Do we have to get together for the Advance?

A. There is no compulsion about this, but if it is possible occasionally to work together, each group will be enriched thereby.

6. Q. We have secretaries of Children's, Youth, and Student Work, and we need to know more about their work. Are they included in the Advance?

A. Yes, each of these lines of work is concerned with one or more of the goals. The leaders of children and youth working together in the church school should be encouraged to enlist new members in the church school, where missionary education is a part of the total program. The reaching of Goal 3, missionary personnel, depends largely on students and youth for the immediate and future success.

7. Q. I have never traveled outside the United States, nor have I friends or relatives in any other country. I am not a public speaker nor a writer. Just how much, if any, influence do I really have in promoting a world Christian community?

A. World Christian Community is furthered by your study and action right where you are, in your concern for human rights. Follow major national and international events through the press and radio; study the issues and seek the Christian solutions. Through personal conversations and programs, in the church and community, you can provide understanding. Increased giving to meet the world's needs is an imperative. It will have the result, too, of widening your own horizon and deepening the sense of reality in your prayers.

8. Q. How are we going to help meet the goal for missionary candidates when at present we have few young people in college?

A. The Student Secretary in each local church should be encouraging qualified young people of potential leadership to go to college. She should acquaint them with the Loan and Scholarship Fund of The Methodist Church, helping them to know how they may train for service.

9. Q. If we really believe that God answers prayer, and that he is more vitally concerned about his world than we are, why not take more time in communion with him about it?

A. This is the most important part of the entire program. The plan was entered upon in direct response to a clear call to the Christian church: if we let it lapse into a mechanical reaching of goals, we shall have failed in our mission, however much, statistically and financially, we succeed. More than all else is needed an undergirding plan for spiritual growth.

Goal 3—"One thousand new missionaries, deaconesses, and other full-time Christian workers to help meet the needs of the world."

Candidates for the mission field —deaconess service—all full-time Christian work—are the natural products of the local church. Some churches have an honor roll of missionaries and deaconesses who have gone out from their membership. Think back over the record of your own church: how long is it since you have had a young man enter the ministry, a young woman enter full-time Christian service? Perhaps for your church the time is now.

The missionary personnel committee in the local church is composed of the secretary of Youth Work, as its chairman; the secretary of Student Work, a representative of the Wesleyan Service Guild, the president of the Woman's Society, the pastor, and the superintendent of the Youth Division of the church school or one adult leader of the Youth Division. It is their responsibility to select and cultivate young people who would be qualified for missionary service, and counsel them in their preparation.

In the church without such a committee, however, there may also be potential candidates who must not be lost to the cause; and every interested woman can help at this point. Perhaps it is some former member of your Sunday-school class, or a girl you have known in the Youth Fellowship. Possibly it is your own daughter.

Many of these potential candidates are now active members in the Youth Fellowship. Some of them are already interested in missionary service through meeting missionaries, deaconesses, and guests from other countries in summer conferences. Others will respond as they learn of the needs and opportunities for service within the church. The girls who participate in World Friendship Groups come to know something of service opportunities under the Woman's Division of Christian Service.

Since a college degree is a prerequisite for missionary service, the Student secretary has a rich field to cultivate. The students will respond to the needs of the church when these needs are presented to them. Many of them do not know the church is looking for workers in all walks of life. The Student secretaries should become familiar with *Methodist Service Projects,** a booklet listing all needs, both home and foreign. When talking with students, they may discover home economics majors who would be willing to serve in South America, teachers for our schools in this country, agricultural workers for rural centers, music majors for Christian radio stations, etc. The Student secretary would turn over the names of these students to the secretary of Missionary Personnel.

In the ranks of the Wesleyan Service Guild are experienced women with the interest of the work at heart, and already professionally trained to fill many of the urgent askings. All they must need by way of preparation, in many cases, would be a refresher or orientation course. A specific instance of this occurred at a recent Guild conference meeting when, following the address, a Guild member asked the speaker, "Could you use a nurse?" She sails for Cuba next spring. The first 100 recruits, needed by June 1, 1949, will have to come largely from this source, giving opportunity for the needs of subsequent years to be filled by those who are now undergraduates.

Today's young people respond to a stimulus of reality. Confronted with a world picture of such startling inequalities as our own country and less-privileged nations present, by contrast, they will see something more important as an investment of life than high salaries and accustomed surroundings offer.

If each conference can supply ten—one before June 1, 1949, three more each year till 1952—the needed 1,000 will be at hand. It will be their lot, not to engage in some sporadic venture conceived in the name of "Advance," but to save and strengthen established work now crying for workers, and to move forward through such new effort as is imperative to meet the demands of a new day.

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and our Distributing Offices.

Goal 4—*Finance:* "For the first year, increased giving of 33⅓ per cent to the work of the Woman's Division for appropriations."

Other articles in this issue of THE METHODIST WOMAN tell of the reasons which literally pressed the Woman's Division into making plans for the Advance program. There is no other answer to the needs, as together we face them. One, and a very important answer to those growing world needs, must be in terms of our fourth goal, or of increased giving on the part of every one of our members in every Woman's Society of Christian Service in every local church. And that increased giving will not come into our treasuries until we all know those great needs facing people everywhere and until, because of that knowledge and understanding, we all have a keen sense of our responsibility to help meet those needs. This means we must *know* by studying together what those needs are. This is the first step toward achieving the fourth goal for, as Christian women, as we *know,* we must *share.* Sharing with others is the natural expression of our belief in a world Christian community, and lies at the center of the teaching of Jesus.

That fourth goal in the Advance program is to increase giving for *appropriations* by ⅓ during the first year of the new quadrennium. This ⅓ increase in 1948 is to be based on what you actually gave on pledge in 1947, not on what you pledged. Since the first year of the quadrennium and the financial year of the Woman's Division end May 31, you are asked to continue your ⅓ increase in giving for the five-months period January 1-May 31, 1949.

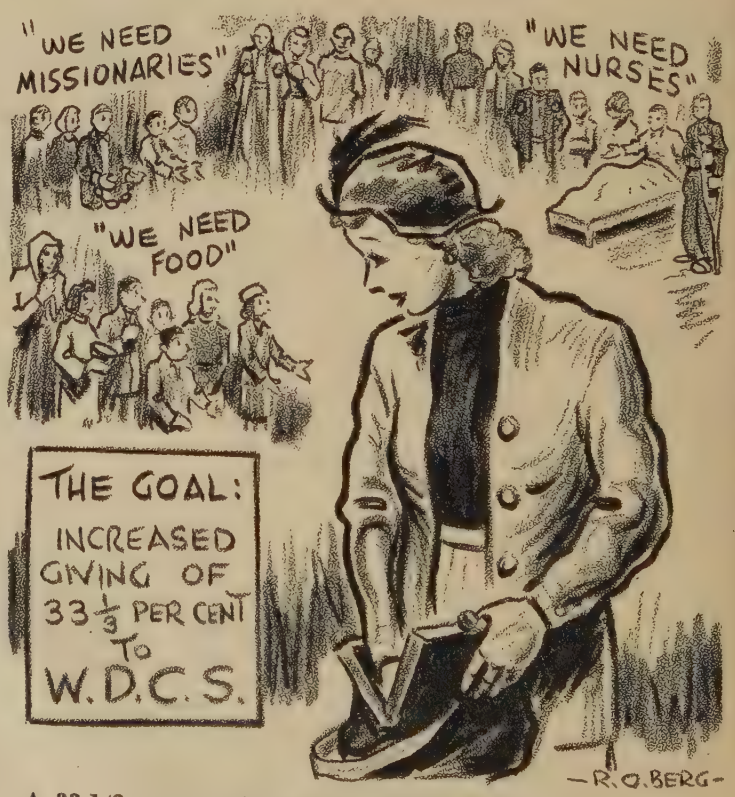
The other part of the fourth and financial goal of the Advance program, or other ways we are asked to advance during the quadrennium, are to increase our giving for Cash for Supply Work, to give more for Supplementary Gifts, and to give even more sacrificially for the projects of the Week of Prayer and Self-Denial. These increases in our giving are not included in the ⅓ Advance in the first part of the Finance Goal, which is concerned only with giving for appropriations for the regular recurring program of the Woman's Division. They do, however, enable the Woman's Division to meet many special needs in addition to that regular program. They are that "second mile" which means so much to both the givers and to those who receive the gifts.

Thought of in terms of a Woman's Society of Christian Service in the local church, that ⅓ increase in giving for appropriations may sound impossible, but thought of in terms of a ⅓ increase in the gift of each member of that society, it seems entirely possible. We see, therefore, that whether this fourth goal is reached depends on you, the individual member who reads these words. We count on you to be one of hundreds of thousands of women who will increase their gifts for the great missionary program of the Woman's Division of Christian Service.

* * *

I planned an ultramodern home when priorities were lifted
BUT A BELGIAN WOMAN whispered,
"I have no home at all!"
I dreamed of a country place of luxurious week ends
BUT A JEWISH LAD kept saying,
"I have no country!"
I decided on a new cupboard right now. . . . .
BUT A CHILD IN CHINA cried out,
"I have no cup!"
I started to purchase a new kind of washing machine
BUT A POLISH WOMAN said softly,
"I have nothing to wash."
I wanted a quick-freeze unit for storing quantities of food
BUT ACROSS THE WATERS came the cry:
"I have no food!"
I ordered a new car for the pleasure of my loved ones. . . . .
BUT A WAR ORPHAN murmured,
"I have no loved ones!"

—*Mayme Garner Miller.*



A 33-1/3 per-cent increase in appropriations will help secure the missionaries, the nurses, the food

Foreign News Flashes

Latin America

Wanted: Teachers of Home Economics.

METHODIST young women who are graduates in home economics and have had a few years of teaching experience are challenged to go to Latin America. The demand for teachers of this science is very great. Several of our schools now have well-equipped laboratories, but no missionaries to take over this important work. Not only are teachers needed for classroom work, but there is endless opportunity for extension work among adults in city and country.

Many a girl in Latin America testifies today that her's is a Christian home, where children are properly trained and fed, and where high ideals are upheld, because of the home-economics courses she had in the mission school. Volunteers for this important service should apply at once to the Missionary Personnel Department, 150 Fifth Avenue, New York 11, N. Y.

Professor Leo Schneider, music master in Colegio Americano, Porto Alegre, Brazil, and a composer of high reputation, has been granted a fellowship in Southern Methodist University, Dallas, Texas, where he begins his work in January, 1949. His oratorio, "John the Baptist," has been translated into English. Professor Schneider will be glad to know of any choirs who would be interested in presenting his oratorio under his direction. Those who have heard it testify that it is really great music, written by a distinguished Protestant to exalt the words of the Gospel of St. John. Following the first performance of this oratorio by the combined choirs of our two Methodist schools in Porto Alegre, a highly educated Catholic priest came forward to congratulate the composer and inquired: "And those words, Maestro, those beautiful words—*where did you find them?*"

Brazil

Florence Ford, missionary in Colegio Centenario, Santa Maria, writes: "The influence of Colegio Centenario is spread throughout the state by the girls who have received here a truly Christian education. Fifteen of our twenty teachers are our own graduates. All teachers who live in the boarding department are our graduates. Recently I met a graduate who left, after teaching here a few years, to become the principal of a newly founded Episcopal school for girls. She is doing a superior job, and, in her own words, her school is 'a little Centenario.' There is also Dona Belica. She came to the school as a motherless little girl, and because of her background she was really a problem child. Through the years she began to feel the influence of her Christian surroundings, and, little by little, began to improve. When she graduated she remained for several years—'one of the *best* teachers the school has ever had.' After her marriage, she moved to another city, where she is now teaching in a government school. She did so well there that about two years ago the government sent her to the States on a full scholarship for six months. I first met her in New York. Her influence as a Christian teacher means means in a government school."

Korea

Kate Cooper writes, "Since returning to Korea this time, I have been impressed with the various forms of important and helpful work the Koreans are doing for the betterment of their people. Although missionaries who formerly served in North Korea have been prevented from returning to that section, Christians from the North come down in large numbers and seek the missionaries whom they knew and loved for so many years before the war. One eager refugee woman, anxious to use her time and talents, was led to organize a prayer band for women from Manchuria, as well as Korea. The number has grown to a membership of 110. In order to pray aright, they felt the need of Bible study, so asked me to teach them the Bible, and specified the Book of Revelation as being their desired book, for they felt it would bring comfort and enlightenment to them in their present dilemma under Russian occupation in the North and communistic activities throughout the South. Revelation proved to be to them just what they had desired, and then they asked for the Book of Daniel, which had been prohibited after the China incident began. With what eagerness they devour these Bible lessons, for they are not hindered or questioned by authorities concerning any of their activities."

The Philippines

The need for education is forcing the church to act in the Philippines: Hostilities had been ended but a short time before schools reopened. After the Spanish-American War, boatloads of American teachers went into the Philippines; many of whom unknowingly were to become Protestant missionaries. Because of their lives, the Protestant church increased in numbers and influence. And now, in a new postwar period, with a new country, Filipino Methodists are adventuring in the opening of church-related schools. Teachers for these mushrooming schools are needed, for although they are a highly educated people, the Filipino Christians need help in staffing these schools. To the young people of the United States they are looking for this assistance. But teachers are not the only group of people needed in the Philippines. Those in the medical profession will find opportunities to serve. Social group workers are needed to help in community centers. Recreation leaders, too, will find a welcome here. Rural workers, including home

economists, will be needed. Another field is that of religious education, which needs specialists in all age-group work, as well as district religious-education directors. Do the Philippines need missionaries? In the words of one of the Filipina deaconesses: "Please send us missionaries: that is my plea."

Southern Rhodesia

In Mutambara, Miss Beulah Reitz is working constantly in distributing literature and in interpreting stewardship. Dr. Laubach was able to make a visit to Southern Rhodesia, and the results are excellent. A missionary writes, "One of our ministers, Silas Kasambiri, has a record I think will be hard to beat. He left the conference on Tuesday. On Thursday he met two boys on the path who could not read. He taught them the first lesson. He had only a little time to give them, but because they seemed keen, he left with them his lessons and a few flash cards. On Sunday he visited the village of one of them and found the boy in church. He asked him how he had gotten along. The boy said he had done fairly well, and had the lessons with him. So, in front of the congregation, Silas tried him out, and found that he could read the first three pages and the beginning of the first little story lesson. The people were amazed and could hardly believe the truth, which was that the boy had been unable to read a word before he met Silas on Thursday. Now, isn't that something about which to rejoice?"

India

Dedication of New Hall at Baldwin Girls' School, Bangalore. Miss Grace Thomas, of Baldwin Girls' School, writes: "The Montgomery Hall is ours now—complete and magnificent and in daily use, thanks to your great generosity, yours and the women of America, who sent us the much-needed 15,000 rupees from their Week-of-Prayer fund.

"The dedication evening was a glorious one—all blue sky and sunshine. The Minister for Education performed the ceremony with a silver key, and all three local papers (and one in Madras) carried accounts of it. One had photographs two days running. The evening went off without a hitch, and Rev. Ross substituted wonderfully for the bishop, who was sick. The Minister for Education declared he went away 'a better man.' The children sang a glorious anthem of one of the Psalms—a four-part anthem composed by our music master.

"The hall is cream color, with beading and decorations in white. The floor is blood-red cement. In front of the stage are two handsome solid aluminum shields—a gift from the contractor. The front stage curtains are the 'real thing'—yards and yards of heavenly blue. A Church of England preacher painted the scenes free of charge, and what things of beauty they are—a glade, a stream, and a woodcutter's hut just seem to be right there. What makes the stage, in fact the hall, far the best in Bangalore, is the magnificent stage lighting—red, amber, blue, and white in footlights and overhead troughs, forty-eight bulbs in all. It is a lovely building inside and out. It has a clock tower, too. The clock was Miss Montgomery's gift. I had to color-wash the front of the adjacent school building to keep pace with its resplendent neighbor!"

Food Costs in India. The following is a quotation of a letter from Miss Lulu Boles, financial secretary of Isabella Thoburn College: "We find it necessary to subsidize our servants to enable them to buy food and to develop a co-operative farming scheme. Food costs are so terribly high that we have felt we must buy food and sell it at a lower price than in the markets in order to enable them to keep from starving. When I came home from my summer vacation in the mountains, I found the men looking awfully pulled down, and everyone I greeted said, 'We are hungry.' They looked it, and their children, too. The weather in June had been terribly hot, and prices for food so high they could not buy enough to eat. I have sent for grain to distribute to them. Our workers have organized themselves into a co-operative farming society, and are growing wheat and barley on about two and one-half acres of land at the back of the college which has been lying idle. Because of it being a co-operative venture, I was able to get one of the Fordson tractors from the U.P. Commercial Corporation to come in and break up the land for them. An American engineer is in charge of their corporation, and teaching young Indian chaps to use the tractor. He became very interested in the venture of our servants, and is doing the work for them free. When they are ready to sow their seed in a couple of weeks, he will send over the tractor and disk harrow the plot for them. They are thrilled, needless to say, and are working like Trojans and dreaming of the harvest that will be theirs next March. Government is reimposing controls on food and cloth, and by the first of the year all food grains will again be rationed."

In Memoriam

Miss Helen J. Acomb, assistant to Mrs. E. LeRoy Stiffler, Circulation Manager of the Woman's Division of Christian Service, died suddenly Monday, October 18, 1948, of a cerebral hemorrhage.

Miss Acomb's avocation as well as her vocation was The Methodist Church and the furtherance of a Christian program. Her life was radiant with the spirit of the Master, whom she so ably served. During the twenty-five years of her service, with the Woman's Home Missionary Society and with the Division, her wise counsel and guidance, as well as her spirit of dedication to the task, was unique and beautiful in its influence. A graduate of the University of Cincinnati, she taught for some years in the public schools of Cincinnati. She was a member of the Chi Omega Sorority.

Active in the affairs of the Pleasant Ridge Methodist Church and serving as president of the Wesleyan Service Guild were but a few of her varied services in volunteer capacity. Her spirit and influence will ever be remembered.

By THELMA STEVENS, *Executive Secretary*

All Ye That Pass By *

Cast of Characters

A Casual Passerby
Seven Strikers for
Equal Health Opportunities
Equal Education
More Housing
Better Labor Conditions
(Against) Social Discrimination
Equal Employment Opportunities (two businesswomen)

(*Strikers carry large signs with the word "Strike" in black letters at top of placard, and followed with the suggested phrases written above. They keep walking slowly back and forth across the stage, as if they are picketing a store. The casual passerby breaks the picket line and is surprised to note the reason for their actions. She addresses each and learns her story.*)

Casual Passerby: Say, Sis, what is your gripe?

Health: Is it anything to you? Do you really care enough to *do* something about it? Or are you just gathering material for another resolution?

Casual Passerby: What do you mean? Of course, I care!

Health: I ask you, what color is health? Do you see that hospital across the street? Well, lady, down in the basement, where the half-windows are, there are two four-bed wards for Negroes, while upstairs there are seventy beds for whites. In the United States there are about one million five hundred thousand beds for whites, and only fifteen thousand for Negroes! . . . . Now tell me, lady, how would you feel if you saw your sister knocked down by a car and there was a hospital near, but she couldn't be taken there. She died in the gutter.

Casual Passerby: That happened here, in this free country?

Health: O lady, can't you see, health is life. Health services are human services.

Casual Passerby: Well, hello, Celia Stevens, what are you doing in this picket line?

Education: I just got tired of being patient about this discrimination in Negro education. You remember my son, Barnard?

Casual Passerby: Oh, yes, he was a captain in the army . . . . in the infantry . . . . and saw a great deal of service overseas.

Education: Yes, I'm so proud of him and now he is back at Wilberforce (Negro college), studying for his doctorate.

Casual Passerby: Oh, that's great, but why did he go way out there, when it would have been so much nicer for you, and cheaper, too, to have him near home.

Education: That's just it. Although his average was high, his application was turned down. Of course, the college didn't admit the real cause; some silly reason was given for not accepting him.

Casual Passerby: I know how you must feel, and I don't blame you for becoming impatient.

Casual Passerby: Why, Grandma G.I., what are you doing here? It must be for some good cause.

Housing: Yes, it is. My grandson served three years overseas and cannot find any place to live where his wife and son can be with him, while he attends college. Don't you think every American citizen should have the right to buy a home, or rent one? But many encounter prejudice or discrimination based on race, color, religion, or national origin, which places them at a disadvantage in competing for limited housing that is available. Did you know that on May 3, 1948, the Supreme Court ruled that racial restrictive covenants violate the Constitution?

Casual Passerby: That's progress. But what can we do about the housing shortage?

Housing: When our new President returns to the White House, perhaps he will do something about it. Don't you think he should?

Casual Passerby: I certainly do, and I hope when federal aid is given that the houses will be well built and reasonably priced.

Casual Passerby (addressing Better Labor Conditions): Well, of all people, you have a good job. I'm surprised to see you here.

Labor: How else can I present my story? The newspapers don't give us any help.

Casual Passerby: Story? What story have you to tell?

Labor: I want my boss to guarantee at least forty weeks employment in a year.

Casual Passerby: Haven't you had that?

Labor: Well, some years, yes, and some years, no. Never know what income I can depend on.

Casual Passerby: Your boss's business fluctuates and is seasonal, too.

Labor: That is true, but it doesn't need to be that way. Production could be better planned.

Casual Passerby: You're just trying to make a philanthropist of him.

Labor: Oh, no, you're wrong there. A great many bosses find it feasible to guarantee employment. You should read the Latimer Report. Proctor and Gamble guarantees employment, and so does the Quaker Oats Company, and many others. What I want is a living wage.

Casual Passerby: A living wage? What do you mean by a living wage?

Labor: What do I mean? Do you know that food has gone up 300 per cent since 1939? Do you know that corporate profits are higher than ever?

Casual Passerby: Your boss pays you the value of your productivity, doesn't he?

Labor: How can you measure productivity? Just look at his profits. My productivity must have increased. I think we should be paid a flexible wage, and it should increase with the cost of living.

Casual Passerby (addressing Social Discrimination): Why are you picketing?

Social Discrimination: I'm tired of discriminations in public places, and no one seems to care or do anything about it. You know, one of my friends asked me to have lunch with her at a church unity restaurant. She had reserved a table for an interracial group, and she was told that it would be perfectly all right to lunch there. When we went in and sat at the table, the hostess came

* This skit was prepared by members of the class on "The Bible and Human Rights" at the Northeastern Jurisdiction School of Missions and Christian Service at Syracuse University, N. Y., June, 1948. These stories were actual happenings. The limitation of space has necessitated some cutting and editing of the original skit.

to me and said, "My dear, I'd just be too happy to fix a table for you over here by my desk, or you can eat in the kitchen if you like." I told her, "No, thank you, I'm perfectly satisfied where I am." She said, "I just can't serve you." I paid no attention to her, and stayed where I was and ate my lunch. And on my way to this conference, at a bus station lunch counter in Delaware, a waitress told me, "If you want to be served, go into the kitchen."

Casual Passerby (addressing Equal Employment): Who are you?

Equal Employment: I am Ethel Rosenbloom.

Casual Passerby: What is your grievance?

Equal Employment: Plenty. My name is Rosenbloom. I changed it once . . . . but never again.

Casual Passerby: Well, just what did happen?

Equal Employment: I worked hard in high school and then went to business school; graduated with honors. My mother was so anxious for me to get a good position. Our family needed it. My older sister had failed to get a job when she put the name "Rosenbloom" on the application blank, so I just put "Rose," and it worked; I got the position. A private secretary in a banking firm. My work was up to standard, and all the firm's executives seemed very satisfied with my work. Then one day it happened. A young man I knew in business school came into the bank and saw me. He said, "Hello, Ethel Rosenbloom!" The pink slip was in my pay envelope at the end of the week. The excuse was . . . . the department was being reorganized and I was not needed. Oh, I'm not the only one. There were others in my class in business school who had the same experience. Have you seen "Gentleman's Agreement"?

Casual Passerby: No, I haven't, but I'm hoping to soon. But, tell me, what can we do about all this?

Equal Employment: Don't form another committee and don't pass another resolution. Go right to the banking firm where I worked. Not one a thousand miles away, but right here in our own town. And you can let the transportation companies know that you do not mind a Negro motorman, and you can let my uncle be your lawyer . . . . he's a good one. This kind of thing would make a change.

Casual Passerby (addressing Businesswoman): You are a businesswoman, too. Why are you taking this stand?

Businesswoman: You know, though I'm a Gentile, I'm an office manager at a Jewish hospital. And the best-loved nurse of the staff is a young Negro nurse who ministers not only to the sick bodies, but comforts her patients and prays for them as they go to the operating table. As Jews and Gentiles, whites and Negroes, we respect each other and work together in peace and harmony. I covet this situation for other business concerns.

Casual Passerby: All this reminds me that I remember hearing at our last Woman's Society meeting that the new study, "The Bible and Human Rights," deals with these problems. I must go tell them these stories so we can start action right here where we are. (*Pleadingly*)

Is it nothing to you—all ye that pass by?

★ ★ ★

When the Lights Went on in Amsterdam

(*Continued from page 6*)

the years building the Church until it was world-wide.

The Light of Understanding of Issues Confronting the Church

Following the general addresses to the Assembly, which surveyed the mission and the tasks of the church in the world today, the Assembly membership was divided in four sections.

"The Church and International Disorder," was especially crucial because of the tenseness in the world situation. Here the analysis of current world problems, including the political issues, produced the widely proclaimed criticism which the Assembly later substantially adopted, dealing with both communism and *"laissez-faire* capitalism."

It is impossible to go into the argument of each of these sections in the brief compass of this report. Our readers will desire to secure the papers themselves which will be published for careful reading. *The Christian Century* of October 6, 1948, carries these in detail.

We are including in this issue *The Message* to the Churches from Amsterdam, which should be read before every Woman's Society of Christian Service, an account of the great public meetings, with several of the outstanding messages given during these sessions, which show the development of the church in the United States, Europe, and India.

Considerable attention was given to the task of laymen and laywomen. This issue is so important that we have asked Mrs. J. D. Bragg to comment on the conference of women held at Baarn, Holland, prior to the World Assembly and the findings of the Committee on the Life and Work of Women in the Church.

The Light of Action

As the Assembly drew to a close, with a quiet Saturday afternoon worship service, it had done its work. It had succeeded in setting an organizational pattern, demonstrated a new measure of Christian unity, "and taken one more long step in the decades-long process of achieving world fellowship among churches." An outside observer might conclude that this is the end, but delegates who take their responsibilities seriously know that the Assembly now really begins in the national churches, in the local congregations, and in the world of men. The future of the World Council will depend on how much the ecumenical idea gets rooted in the parishes to which the delegates return. As was pointed out to us by Dr. Visser 't Hooft, general secretary, "It was during and after the Second World War that the ecumenical movement became rooted in the churches. In the last century, churches have been isolated from one another, and ecumenical pioneers have been lonely souls. It was in the practical service of aid to prisoners of war, refugees, and church relief and reconstruction that a sense of solidarity was found." In the words of the Message, "Here at Amsterdam we have committed ourselves afresh to Him, and have covenanted with one another in constituting this World Council. We intend to stay together. We call upon Christian congregations everywhere to endorse and fulfill this covenant in their relations one with another. In thankfulness to God we commit the future to Him."

Wesleyan Service Guild

By MARION LELA NORRIS

Spiritual Life

AT THE Columbus meeting on the Advance program, attended by jurisdiction officers (including the jurisdiction Guild secretaries), conference Woman's Society presidents, and members of the staff of the Woman's Division, the spiritual note of need for prayer and guidance in the carrying out of the tremendous program, outlined in the October METHODIST WOMAN, was decidedly evident throughout. The forming of prayer and meditation groups in the local church was emphasized.

It is fortunate, therefore, that at this very time there came to the Guild office a letter telling what one unit has been doing for the past two years in its prayer group. Miss Dorothea Keeney, the Spiritual Life chairman of the Guild for the past quadrennium, was enthusiastic about the work of this guild. We hope that the letter, printed on this page, may be considered carefully by every unit, and that each Guild will at once start its own prayer group. In case your Guild has already started its own prayer group, will you please write us stating just how you began?

★ ★ ★

DEAR MISS NORRIS:

As a member of the Travis Park Wesleyan Service Guild in San Antonio, Texas, I would like to tell you something of one in our Guild who I think is most outstanding. She is our president, Alice Pletz. Mrs. Pletz had not been a member but a few months when she felt the need of a prayer group, and made such an announcement at one of our meetings, calling for volunteers to join her. This was November, 1945, and every first Tuesday of each month since then we have met.

It would take many pages to tell you about the wonderful experiences we have had since our Wesleyan prayer group was started. She took as

OUR AIM:

A Power Station in every heart.

OUR METHOD:

Contact.

OUR PURPOSE:

To start a prayer which will have no ending. Every minute of the day and night some prayer will be on the upward way unto God.

To be available at all times.

To unite our desires and purposes so that specific prayer will be made in all cases.

To make an everlasting chain of hearts which will encircle the heart of God.

OUR PRAYER:

For self—

1. For an awakening.
2. For a cleansing.
3. For a task.
4. For the realization that we are urgently in need of God.

For our fellow man—

1. For an awareness of him.
2. For a sweetly sensitive and sympathetic nature toward him.
3. For a definite spiritual experience in the life of every man, woman, and child with whom we come in contact.

For our pastor—

1. That God will endow him daily with a greater passion for souls.
2. That God will broaden his field so that he may give Christ to the world.
3. That he may always have ready-trained workmen to help him build for the Kingdom of God.
4. That he will always be mindful of the prayers of this group, and of all who pray for him daily, so that he will never, never grow weary of his task, fainthearted, or lonely.

For our church:

1. For a church-wide spiritual awakening and revival.
2. That every Christian within this church shall immediately put petty jealousies, prejudices, intolerances, hatreds, selfishness out of their lives.
3. That we, as the Christian church, shall open the doors for Christ; worship him in our churches—live him in our daily lives.
4. That as a church we shall never wait for the crowd; rather that we shall receive our commission from God and execute it, regardless of what the rest of Christendom may believe, think, or do.
5. That this church shall become a barrier across all of the roads leading off, away from God. That it shall be a light unto all darkness, so that the wanderer may readily see that the safe way, the right way, the sure way, is God's way, and that he put his church here for a purpose, and no matter how faulty it may be, it still remains God's appointed place.

For our nation—

That God will use the peoples of this nation who are ready and able spiritually, to influence this nation back to God and the church; that God will use this nation to influence the world to the feet of Christ.

For the world—

For miracles of:

Love	Faith	Salvation	Tolerance
Understanding	Compassion	Healing	

A THOUGHT:

It is impossible to pray for an enemy more than once—for the second time he is your friend.

You cannot pray for a Jew with one breath, and sneer at him with another.

You cannot pray for a Negro one moment, and abuse him the next.

You cannot pray, and ever be the same again.

Since November, 1945, Mrs. Pletz has been asked to speak on numerous occasions, to give devotionals, and to help organize other prayer groups. Her devotionals are soul-stirring and I don't believe anyone could hear her without having a new desire to serve the Master better. She is definitely a spiritual leader because she wants to be only an instrument; she is willing to let the Lord use her and speak through her.

I find people everywhere starving for this kind of leadership. All saying: "Too much organization and not enough of the Spirit of God in our different meetings."

I hope you will have the pleasure of meeting Alice Pletz sometime soon, so that you, too, may see the Jesus Peronality she lives.

Most sincerely,
(Mrs.) ALLIE DEE NICHOLS
333 French Place, San Antonio, Texas

The World Day of Prayer

March 4 is the World Day of Prayer. A special program has been prepared by the United Council of Church Women. (Secure a sample program from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, for 8 cents.) The theme for this year is "The Lord Is Thy Keeper."

Many Guilds have been instrumental in planning an evening meeting for employed women of all the churches in the community. A few of these interdenominational meetings have led to the formation of an Employed Women's Church Council, affiliated with either the local federation of churches, or the United Council of Church Women.

One of the best illustrations comes from Milwaukee, Wisconsin, where the Protestant Business Women's Council is the evening section of the Milwaukee County Council of Church Women. It was organized in 1945, following the expansion work in the Guild, where Miss Eleanor Neff and Mrs. Adella Langill assisted the conference Guild secretary, Mrs. Erma Romanik. Employed women from other churches were enlisted in the program to help nonchurch employed women, who were strangers in the city, to find friends as well as a church home.

It is expected that several such employed women's councils will come as a result of the meeting of the employed women in the thirty-two cities where the Advance program was presented last October and November. Why not one in your town? Amsterdam showed us not only that we need to work together as Christians, but that *we can*.

"The Gift"

This is the title of *The Fellowship of Prayer* book of daily meditations for Lent in 1949. It has been written by Dr. George Gibson, executive secretary of Pilgrim Press.

There is an advantage in having all members in the Guild unit worshiping together daily by using the same meditations and prayers.

Secure for 5 cents from the Federal Council of Churches, 297 Fourth Avenue, New York 10, New York.

DOROTHY NYLAND, *Executive Secretary*

The Use of the Local Report Blank of the Student Secretary

By MRS. RUFUS C. BAKER

BEGINNING with June 1, 1949, officers in the local society, with the exception of the treasurer, will send their reports to their respective district or conference officers June 1, September 1, December 1, March 1.

If we consider the blank and its function thoroughly, perhaps we shall discover its use and importance.

The local Student secretary is a very important member of the executive board of the local Woman's Society of Christian Service. The local church and the campus church have direct contact with young students. Our students are the key to the realization of the Advance program, and are indispensable.

The local blank has two parts:

Part I has to do with the local church and has ten questions. Some of these concern seasonal activities, and the report indicates in brackets when the information should be given. For example, the eighth question dealing with summer activities, under the new fiscal year, will occur during the *first* quarter and should be reported at the beginning of the *second* quarter. The same will be true of Student Day in June. Student Recognition Day will be in December, and therefore reported at the beginning of the *third* quarter. Student World Day of Prayer, the first Sunday in Lent, will also occur during the *third* quarter. The *fourth* quarter will be a climax to the year's activities. In it are held spring retreats, the Lenten observances, and the Eastertime dedication, a time for the dedication of student life and service to local and World Christian Community. The activities of this quarter should be very carefully reported and the names of all young people interested in full-time service sent to the secretary of Missionary Personnel.

The most original parts of the report are questions 3, 4, and 10. These mark *your* church individually. They concern what *your* church does *for* its students.

Questions 4, 6, and 10 are concerned with what the church does in work *with* the students. Number 6 tells what the *student* does *for* the local church. These must not be confused.

Part II has five questions, and is concerned with the life and activities at the church nearest the college campus. This is an enlarged part of the local church blank, and is used by the campus secretary.

What we are doing *for* and *with* students from other lands is reported in question 3.

Number 4 helps the secretary to check on how wide the interest of the students may be in the World Christian Community program.

Number 5 gives opportunity to list speakers that have been used and found helpful in the student program at the campus church or on the campus. In other words, Part II tells the story of the students' interest in our world and the Christian emphasis.

Each quarter it will be helpful if the Student secretary will check with the officers of the college group in her church in order to accurately report the activities, especially with the campus chairman of World Christian Community. All local reports should be mailed on or before the fifth day of the new quarter. The blanks are contained in the *Record and Report Book** of the Promotion secretary, and are to be sent to the district or conference secretary completely filled out each quarter. There are three blanks for each quarter. These are filled out in triplicate: one is retained in the secretary's book as a permanent record of the society, one is retained by the Student secretary for her files and information, one is sent to the district or conference secretary.

Use your report blank to tickle your memory, to measure your progress, and to take the local pulse in order to determine the state of health of your local Woman's Society of Christian Service. It will pay big dividends in the progress of the work and service you can give to the World Christian Community.

Your local society is crippled without a Student secretary.

* Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and Distributing Offices. 50 cents.

Permanent record to be kept by Society.

FOURTH QUARTERLY REPORT
of the
SECRETARY OF STUDENT WORK

Name of Church First Methodist Post Office Castleton, California
District Richmond Conference California
Jurisdiction Western Quarter ending December 31 1948

PART I (to be filled in by *all* local secretaries)

1. Are you trying to interest young people in attending college? Yes
2. Are you sending Student Information Cards *before* the students leave for college? Yes
   How many? 26
3. How are you keeping in touch with them? by writing letters; sending devotional materials, Power, Concern, motive, church bulletins giving news about students; urging church people to write to the students
4. What does your church do for students? How have you assisted? Receptions, parties and dinners for students home for holidays; entertained foreign students for holidays; special services when students are special guests or take part in the program; talked with them individually about needs for full time Christian service
5. Did you observe Student Day (June)? Student Recognition Day (Dec.)? Yes
   Any other special days? World-wide Communion
6. Have you used students in your Woman's Society program? Yes - students led worship
7. Are you sending names and addresses of those interested in full-time Christian service to your Conference Secretary of Missionary Personnel? Yes - 4 this quarter
8. Check the summer activities in which your students have participated (to be filled out in the last quarter only):
   Caravans 2 Summer assemblies 5 Lisle Fellowship 1
   Institutes Any others USCC Ecumenical Conf. - 1 Work Camp 1
9. Does your Society provide financial aid for any of these activities? Yes - $50 toward sending students to Regional Conference
10. Include anything else of special interest with your report.

Initiated College Roll - a plaque which hangs in the foyer of the church with names of students and their colleges on it. This roll forms a splendid point of contact between the college youth and his church.

Mrs. John Doe
Secretary of Student Work
84 Drake Avenue
Address
Castleton, California

(Over)

PROGRAM SUGGESTIONS FOR FEBRUARY

Paradise of the Pacific

By MRS. H. W. BLAND DETWILER

THIS is the springboard for our study book, *On Our Own Doorstep,** by Frank S. Mead. The book is really too big to do in small groups or circles. Share this study with your entire church, whether it be small or large in membership.

As you prepare the program for February, you will *really need* the following material: (1) worship and program books;* (2) filled with breathtaking ideas for a perfectly grand meeting, *A Guide for Leaders of Adult Groups on America's Geographical Frontiers,** written by our own Bettie S. Brittingham (see pages 6-9 for clever ideas on Hawaii—price, 35 cents); (3) *Forty-Eight Plus!**—the youth text, but your group will love it (see pages 15-18 for Hawaii—price, 75 cents); (4) *Pioneer Hawaiian Christians** (price, 15 cents).

The stimulation and creative possibilities for your Woman's Society and church ought to be dynamic from this meeting. Plan with your Board of Missions in your local church for a series of studies to follow the study, *On Our Own Doorstep.**

I. INVITATIONS. (1) These might read, "Hawaii—and what other countries are on Our Own Doorstep?" (2) Might include entire membership of the church. Once or twice a year it is an excellent idea to share your Woman's Society with the church, for, in turn, the Woman's Society will become conscious of the total church program. (3) Invite the entire membership by assigning them to the different racial groups found in Hawaii (see *Program Book,** page 79). (4) Invite the membership according to island names (page 84).

II. ATMOSPHERE. For your worship center: altar; white drapery; symbol as on February worship service, black construction paper, mountain with gray smoke, question mark on center foreground; cross directly back on raised pedestal; a little at right one candle lighted to represent Christ as the Light of the world; a picture of Christ on wall in center above altar.

The above suggestion comes from the Northeastern Jurisdiction Summer School. For other atmosphere: souvenirs of Hawaii, boat and plane schedules, travel literature, and any denominational pamphlets. Records of Hawaiian music would be effective. Just a trick suggestion—use the rollers left from paper towels as trunks for palm trees. Paste strips of green construction paper cut as palm leaves in the tops of the rollers. These make excellent table decorations placed in small patches of sand.

III. WORSHIP AND PROGRAM. Use the worship service for the month (*Worship Services,** page 11). (1) A member with a suitcase ready for the "trip." Four friends "seeing her off" will tell the traveler what to look for in Hawaii (the four talks in the program book). (2) Program might begin with "Anchors Aweigh," and everyone take the "trip." Room arranged with nautical appointments and, as the "boat sails," have the story of "The Morning Star" told (see *Forty-Eight Plus!** pages 20-21). When the "boat docks," several "native" Hawaiians or representative "Christian leaders from Susannah Wesley Home" would drop a lei on the president of the Woman's Society of Christian Service, and as many other officers as desired. (Leis may be made from fresh or artificial flowers.) The four talks in the program book might be given by "guides" from the home. (3) There are two movies which do not show missionary work, but are fine background material: "People of Hawaii" (Sound, 11 minutes. Rental, $1.50); also "The Forty-Ninth State" (Sound, 20 minutes. Rental, $4). Order from Department of Visual Education, Board of Missions, The Methodist Church (your nearest Methodist depository). (4) If you have a missionary available, or a G.I. who has spent time in Hawaii, use him to supplement your program. (5) If you wish to make your meeting less elaborate, you will find fascinating stories in *Forty-Eight Plus!** pages 15-28.

IV. FELLOWSHIP. Have a Fellowship Tea, at which we hope Hawaii will be the topic of discussion. Menu: rice cookies, jasmine tea, pineapple dessert. Close your meeting with the singing of "Aloha," or use a record. After a period of silence, have several prayers for the native Christians and our Woman's Division work at Susannah Wesley Home.

V. ACTION. Distribute the free booklet, *Methodism in Hawaii.** Give out invitations for the mission study class as the members leave. Do it with enthusiasm.

SPECIAL. (1) In these days of *Advance,* it is so necessary that the efforts of our individual organizations be correlated with our total church program. (2) Remember the first line of our Purpose? Do you say the Purpose at every meeting? ". . . . to unite all the women of the church in *Christian* living and service. . . . ."

*Available from Literature Headquarters, 420 Plum Street, Cincinnati 2, Ohio, and our Distributing Offices.

WORLD DAY OF PRAYER

March 4, 1949

Theme: The Lord Is Thy Keeper.

Orders *must* be in our offices by February 18, 1949, to insure delivery.

Call to Prayer. 10 cents per 100.

Program for Adults and Young People. 5 cents each, $5.00 per 100.

Program for Children. 5 cents each, $4.00 per 100.

Helpful Hints for Committees. 15 cents each.

Poster (12" x 18½"). 10 cents.

Story of the 1948 Observance. 5 cents.

APPROVED STUDIES, 1948-49

For Adults

Theme: America's Geographical Frontiers.

On Our Own Doorstep. By Frank S. Mead. 90 cents.

A Guide for Leaders of Adult Groups. By Bettie S. Brittingham. 35 cents.

Theme: China in the Asia of Today.

China—Twilight or Dawn? By Frank W. Price. 90 cents.

A Guide for Leaders of Adult Groups. By Margaret Shannon. 35 cents.

Theme: The Bible and Human Rights.

The Bible and Human Rights. A packet. 90 cents.

Theme: Growth of the Spiritual Life.

Newness of Life. By Estelle C. Carver. 50 cents.

A Guide on "Newness of Life." By Marie Welles Clapp. 15 cents.

Materials for the New Year

A Guide. *Revised Edition.* Duties of officers and standing committees; information on how to organize: how to conduct a meeting; plans for circle or group meetings; constitution and by-laws for local, district, and conference; and organizational chart of the Woman's Society of Christian Service. 15 cents.

Chart of the Quadrennial Advance. 24 x 30 inches. Designed for display at meetings, local to jurisdiction. 20 cents.

World Map of the Woman's Division of Christian Service. 38 x 60 inches. 50 cents.

Let's Go to China. Compiled by Mary Culler White. A pictorial booklet on the work of the Woman's Division of Christian Service in China. A full and accurate report of the work as seen through the eyes of women who are members of the average local society. Contains a list of our regular and special missionaries in China. 50 cents.

Prayer Calendar, 1949. Offers an opportunity for every woman to have a part in undergirding the work of the Division with her prayers. Contains a list of missionaries and their stations. 25 cents.

The Golden Cord. To be used as a speaker's handbook for officers of jurisdictions, conferences, districts, and by others who may desire information about the work of the Woman's Division. 45 cents.

Do You Know Builders of the Christian World in the United States, Alaska, Hawaii, Puerto Rico, and the Dominican Republic? *New edition.* Handbook on the institutions of the Department of Work in the Home Fields. 15 cents.

Handbook on Finance. Revised edition. Answers practically every treasurer's question, local to jurisdiction. Every finance committee member should have one. 15 cents.

Let's Act—Now! Calling All Christians to World-Wide Advance. By Richard Terrill Baker. A stirring introduction to a plan for Christian action in this shattered world today. This book is the blueprint for a world-wide mission advance on the part of the church. 50 cents.

Man's Search for God. By Charley May Cunningham. Devotional studies from the Old Testament. They present a plan for combining knowledge with devotion, and provide the opportunity for actual Bible readings. 60 cents.

Record and Report Books. Local. District. Conference. Will contain report blanks for each officer for five quarters. Each, 50 cents.

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